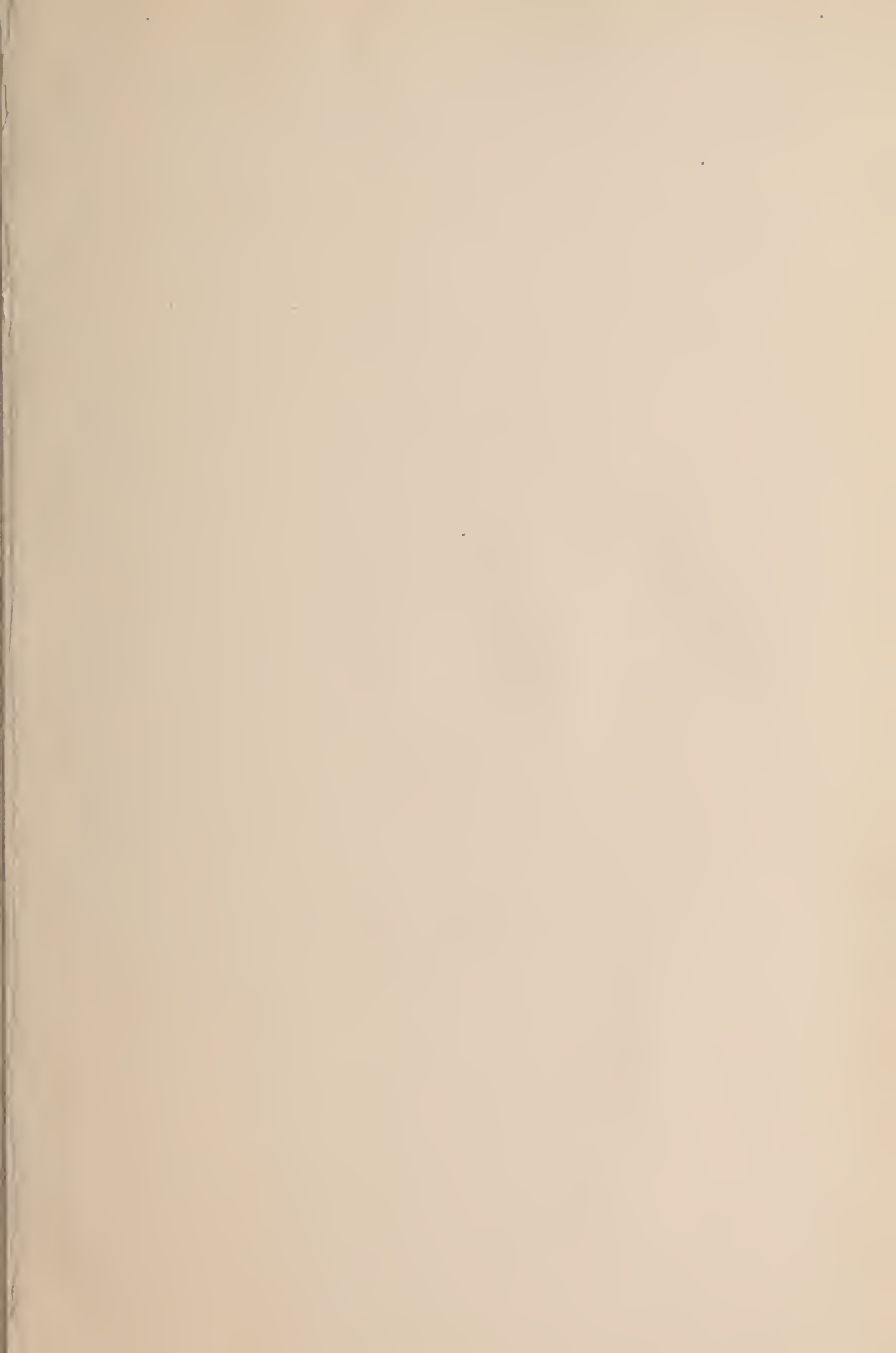


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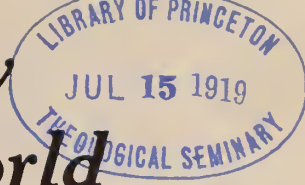






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# The Missionary Review of the World



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A BUSY SCENE IN THE CORNER OF ONE OF THE MARKETS IN BOGOTÁ, COLOMBIA

# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## SIGNS OF THE TIMES



### NEW INCENTIVES FOR HOME MISSIONS

THIS war is a *war of ideals*, even more than it is a war of armies and of material resources. *Christian ideals must be kept regnant*, they must spread among the people if we are to live at peace and to make progress. Americans are recognizing more today than ever before that we must be homogeneous in spirit, however unlike we may be in race, attainments, and occupations, or we can never be a united nation.

This year, more than any previous year since the Civil War, also brings spiritual motives to bear upon the people of America and the full force of these motives must be recognized and utilized.

1. In the first place the people of America are sacrificially-minded. The high cost of living, the new modes and greater burdens of taxation, the abstinence which must be enforced both for food and for drink, the difficulties of transportation, the scarcity of fuel, the constantly recurring appeals for war relief and many forms of war savings and benevolence, the conscriptive draft, the presence of soldiers and sailors on every hand, the absence of loved ones at camps and overseas, the eager reading of news, with the thoughts outstretched into the world's affairs, and then the real tug of pain and suffering—all of these experiences—and others, some already felt and some anticipated and dreaded—make the heart tender, and open the avenues of approach to new purposes and new convictions. It is not a time of callous indifference; even the day of wanton luxury and extravagance has almost wholly passed.

2. A high and holy mission for America has become apparent. President Wilson has called attention to it most effectively; our soldiers and sailors are embodying it as they bring new hope and renewed courage to the battle areas of the world; our papers, discuss-

ing the possibilities of peace and after-the-war consequences, press it upon our attention daily; the people know it. Fortunately there is little gloating; bombastic jingoism is not often in evidence; the people are seriously minded as they think of the responsibilities upon America for the peace of the world, the policies of the world, and the practices of the world which hereafter are to be required and enforced by adequate national and international laws and powers. America has become the arbiter of the lives and the destinies of many races and nations. It is a heavy responsibility.

3. The war has made the campaign for brotherhood easier. Barriers between classes have broken down. Men and women of all grades and stations work side by side in the peace industries and fight side by side on the battlefields and suffer together with a fuller realization of the common ties of humanity than ever before. Artificial distinctions do not count in times like these; and even many of the fundamental distinctions of nationality, and religion, and sex are overlooked. Human beings face each other and understand each other as seldom in the past.

4. Religion has a new meaning and a new force. The purely conventional is discredited and out of place, pushed aside as meaningless; but the real, the genuine, the vital—the human heart longs after this and human speech does not hesitate to confess the necessity of it. What has been called “The Religion of the Inarticulate,” has been discovered in the men who are in the trenches and who “go over the top.” This religious faith and experience is not spoken of much, if at all, yet it is real and vital as a steadying and sustaining force. This religion is in the hearts of men today, as probably never before.

These conditions, peculiar to 1918, sustain the Home Mission endeavor with the holiest aspects of patriotism and make the ministries, directed toward the extension of fellowship and brotherhood among foreigners and strangers, of meaning to our country as well as to our Church, significant for the flag as well as for the Cross, and of moment to the world. It is therefore peculiarly fitting that the emphasis during Home Mission Week this year (November 17-24) should be upon the need and the method for realizing American Christian ideals and for training foreigners to understand and appropriate these ideals.\*

### HELP THE FOREIGNERS†

THE average American, even the average church member, has had too little concern about the foreigners who live in his vicinity.

In many cases it has been worse than apathy, it was antipathy and contempt. The drafting of thousands of these unamalgamated Americans and the necessity of transforming them into intelligent citi-

\*Write to the Home Missions Council or the Council of Women for Home Missions, and ask for literature and helps to observe this week. Address 156 Fifth Ave., New York.

†Adapted from a paper by Rev. O. E. Goddard in *The Missionary Voice*.



zens and soldiers has shown the folly of past neglect. These handicapped races are showing such loyalty, such devotion to our country, that we are realizing our former undemocratic, unchristian attitude toward them. Many are beginning to ask: "What can we do to show a more friendly attitude toward these races?" Anything and everything that we can do to Americanize and Christianize them will be helpful to them and to American ideals. The easiest, most helpful, and the least expensive thing that churches can do along this line is to open night schools for adult foreigners. It is a monumental blunder to allow these people to settle in great aggregations and speak their own language, sing their own songs, publish their own papers, and reproduce here the life they loved beyond the seas. Under such conditions the process of assimilation will be slow and ineffectual. But if these people will acquire our language, sing our patriotic songs, read our history, imbibe our patriotic atmosphere, the process of assimilation will be accelerated immensely.

This is the time of times for our churches to show themselves friendly to these foreigners. The church in which many of them were reared exploited them—charged them exorbitant prices for funerals, marriages, etc. Many of them feel that the church is a mercenary institution, watching for an opportunity to take more money from them. If the pastor can go to them and offer to open a night school in which they may be taught to speak, read and write the English language without expense to them, it will be a demonstration to them that the church doing that has no mercenary motive. It would be a labor of love the influence of which is incommensurable. Surely no church would object to setting apart a room to be used four nights in the week for this night school.

Moreover, the church that does this will be blessed. Many churches in direct contact with foreigners are suffering because of an unchristian attitude toward foreigners. How can a church prosper which has no concern for these less enlightened races for whom Christ died? We must have the Christ attitude toward these people if we would be the recipients of Christ's saving and vitalizing power.

#### SIGNS OF PROGRESS IN SOUTH AMERICA

GR<sup>E</sup>AT changes are noticeable in many Latin American republics in the past generation. One missionary in Brazil reports not only material progress but improvement in the attitude of the people toward evangelized christianity and marked progress in Protestant missions. When Dr. J. W. Tarbaux, of the Methodist Church South, went to Brazil in 1883, he found an empire under Dom Pedro II. Now there is a republic—the United States of Brazil. Then slavery was still in existence. In 1888 they were emancipated, but poverty, sickness and vicious extravagance brought destruction to many of

them. In 1883 Roman Catholicism was the State religion and non-Catholic bodies could not worship in churches or bury their dead in the consecrated cemeteries. Now there is full religious and political liberty. The old time cities of narrow streets, without proper lights, sanitation or transportation were the breeding places of yellow fever. Now these cities have modern buildings, wide boulevards, electric lights, water system, up-to-date sanitation and electric transportation.

In spite of all these improvements, however, Brazil as well as other Latin American republics, is morally and spiritually backward. The Roman Catholic Church is still dominant, but multitudes of the people have drifted into atheism. There has been an improvement in the Roman Catholic Church, for contact with Protestant Christianity has led to many outward changes among priests and people. There is still lacking, however, in the Roman Catholic adherents an intelligent apprehension of the Gospel and the signs of true Christian life. The people are not "new creatures in Christ Jesus." The number of evangelical missions has greatly increased in the past generation, and their prestige in the communities is also greater. The Methodists, Presbyterians and others have developed self-supporting, self-governing churches which are centers of light for thousands of Latin Americans.

Sweeping changes have also come about in Chile. Fifty years ago the thought of giving every child an opportunity for at least the rudiments of an education was derided. The idea of evangelizing the masses was even more ridiculed. But the few Protestant Christian men and women in Chile undertook to bring about a change of sentiment. In spite of discouragements, even persecution, they held resolutely to their task, until today the evangelical community numbers many thousand and wherever the evangelical church is found the school stands near by. The evangelical influence has also penetrated the Chilean Congress and through its recent order each municipality has been directed to compel attendance of all children at school. All political parties seem determined upon the complete abolition of illiteracy. Because the grade of teaching in Protestant institutions is superior to any other, their leaders are being consulted by cabinet ministers, and everywhere the mission schools are being imitated in the new government institutions.

Another encouraging and unusual sign of progress in Latin America is the fact that the administration of the University of Montevideo, Uruguay, has issued a special decree, directing that Bible study be a part of the regular curriculum. This university is perhaps the leading one of South America. It is also interesting to note that Señor Vigil, director of *El Mundo Argentino* of Buenos Aires, whose review has a weekly circulation of 100,000, very frequently urges the public

to buy Gospels or New Testaments, a free publicity which has resulted in some eight hundred orders for the American Bible Society during the past year.

### ENLARGED PRESBYTERIAN PLANS

THE Church is throwing off the shackles of narrow ideals and contracted programs and is beginning to see her world task in a more adequate way. The war is in fact responsible for this change. Provincialism is doomed. Narrow sectarianism has received its death blow. Money is seen, not as wealth to be accumulated, but as a force to be spent for the accomplishment of worthy aims. Where men thought in millions they now figure in billions, and where they gave dollars now they pledge their thousands.

Most of the great religious denominations are vastly enlarging their programs and their budgets. The Baptists have announced their five year program and have had their million dollar drive; Congregationalists have had their plans for enlargement; the Disciples have their "Men and Millions Movement" and the Methodists are in the midst of their great centenary drive for \$80,000,000 in four years. Now the Presbyterian Church (North) has launched their "New Era Movement," of which Dr. William Hiram Foulkes is chairman and the former moderator of the general assembly is vice-chairman.

This New Era Movement was approved by the General Assembly last May and aims to unite all of the Boards of the Church in an attempt to more adequately fulfil the great tasks before them. The leaders aim to educate the Church to give more largely and intelligently, and to draw the various Boards into closer harmony and co-operation. In other words there is a systematic and constructive effort to bring the Presbyterian Church as a whole to understand and emulate the spirit of united sacrifice and service manifested by patriots in the present war.

The New Era Movement will not take over any of the administrative functions of the various agencies of the General Assembly, but will inspire Presbyterians everywhere to support them adequately with men and money. A "five year program" has been adopted which includes:

The rehabilitation of the Christian home. The reestablishment of the family altar. A return to the observance of the Lord's Day. Better training of children—intellectually and spiritually. Acceptance of obligation for the unchurched in each community. Promotion of personal and pastoral evangelism. Recruiting of young men for the ministry. More adequate training of Christians for leadership. Service for the nation's wounded soldiers and sailors, and their families. Co-operation with other Christian bodies in interdenominational service. More adequate occupation of neglected mission fields in Africa, Asia and Latin America. Widespread proclamation of the principles of Christian stewardship.



First the situation is to be carefully studied; then the campaign is to be organized, and after that it is to be put into operation. The means by which this program will be carried forward are public meetings, the printed page, conferences on stewardship, posters, banners and other methods of a great campaign.

Twenty-seven leading men in the Presbyterian Church are behind the project which is endorsed by the General Assembly. Five districts have been established—Eastern, Central, Southern, Western and Pacific Coast—each with headquarters and secretaries in charge. Enthusiasm, organization and individual education are expected to make a success of this daring program.

The significant thing about these large organized plans of the various branches of the Christian Church is that it shows the churches to be waking up to the magnitude of their task. They also are proving that the war has not deadened their sense of responsibility for spiritual work, but rather has quickened their determination to attempt still greater things for God and humanity and to expect greater things from God and from Christian men and women in enlarged sacrificial service.

### IS MORMONISM STILL A MENACE?

**O**PINIONS differ on this question. Many gentiles who live in Utah believe that the younger generation of Mormons are much more loyal to America and American institutions than were their predecessors. Others believe that the Mormon leopard has not changed its spots and that the church is as distinctly unAmerican and unChristian as ever. It is true that polygamy is not openly advocated, but polygamous marriages are still celebrated as "celestial marriages." Brigham H. Roberts, an avowed polygamist (with three living wives) has been given a Chaplain's commission in the National Guard.

A correspondent in Salt Lake City writes that the war is seriously affecting the Mormon Cult for better or for worse. American blood is pulsing through the Mormon people as never before, and they are responding to the call for National service in an unusual way. The enlistment in the army or navy is bringing some 10,000 of them into close contact with hundreds of thousands of other Americans and they will go out to establish American ideals and not to spread Mormonism.

Politically the condition in Utah is more favorable to freedom than ever before. Religiously the leaders stand as formerly on the platform of Joseph Smith, the founder of Mormonism. They hold "with dogmatic unctious" to (1) plurality of Bibles; (2) plurality of gods, and (3) plurality of wives.

Mormonism has not changed and the leaders are apparently merely biding their time and working quietly to entrench themselves in American life and institutions.





# EDITORIAL COMMENT



## HOME MISSION WEEK

**N**OVEMBER 17 to 24 is to be observed in American churches as "Home Mission Week," and in view of this the present number of the REVIEW is largely devoted to Home Missions. The general theme for the week is "Christian Americanization—our National Ideals and Mission." Some valuable and practical helps have been published by the Home Missions Council and the Council of Women for Home Missions. And it is hoped that all churches will join in observing this week for study, prayer and conference.

The exigencies of the war have revealed the necessity for training Americans of foreign birth and parentage in the American language and ideals. Thousands of men in the army and navy have had to be taught English. It is time that the Christian Church undertook more earnestly and systematically to bring a knowledge of Christ into the homes from which these men have come. Men are becoming intelligent and patriotic American citizens, but they are not yet familiar with the elements of Christian life and truth.

Pastors and church members must take a deeper interest in this work henceforth and not leave it to a few employed missionaries of the churches. Educated Americans should get into touch with foreigners, help them to learn English, instruct them in American institutions, show friendliness, and lead them to understand Jesus Christ and His way of salvation and of life. As Dr. Howard B. Grose says, "We must be more Christian if we would have them more American."\*

## THE McALL MISSION IN FRANCE

**I**N our August number a brief allusion was made to this mission founded by Rev. Robert W. McAll in Paris, in 1872. The statement was made that the "war has brought (to France) a new sense of the seriousness of life, the imminence of death and the need for divine help." The paragraph also called attention to a danger that confronts missionary organizations established for evangelistic purposes—namely, that in times of national crisis and physical distress, in their efforts to minister to the bodies of the needy they neglect the spiritual ministries which have been their chief purpose. The statement was made, on what seemed to be the best authority, that the McAll Mission in France had turned aside from evangelism to engage almost wholly in social and philanthropic work. There was no intention to criticise the Mission for engaging in this most Christlike work

\*Let pastors, Sunday school superintendents, women's missionary societies and young people's organizations send to the Home Missions Council, 156 Fifth Ave., New York, for literature for Home Mission Week.

for the stricken people of France, but only to take exception to the tendency or habit (if such there were) to omit attention to the deeper spiritual needs of men in attempting to minister to their bodies. There is surely no more Christlike work than "visiting the fatherless and widows in their affliction" and the people of France have suffered untold losses and agonies in their brave and sacrificial fight for righteousness and liberty. The world owes them a debt which can never be fully repaid. Ministering to their physical needs is a Christian duty and a privilege.

At the same time we must not forget the spiritual needs of France. In the past, that country, especially Paris, has not been known for its spiritual life. The masses have been unenlightened in the deeper things of Christ and their need for the Gospel is as great as in the days when Dr. McAll founded the mission. Rev. George T. Berry, secretary of the American McAll Mission, Mr. Reginald McAll, a relative of the founder, and members of the American McAll Mission, have been unanimous in their testimony that the REVIEW has been misinformed in regard to the present work of the mission. Mr. Berry and Mr. McAll have recently returned from France and report that while the mission workers are lending every effort and are using all their resources to relieve distress in Paris, and other centers where the Mission Halls are located, their Gospel meetings continue and the spiritual aim of the work is not overlooked.

We rejoice in this testimony and trust that the work of the Mission may be prospered in these days of unparalleled need. As Mr. McAll writes: "I look for a rich harvest, which indeed has already begun. As a special field for evangelism the reunited soldier's family in France has a double importance; for either we shall see periods of social and economic disturbance or, if we succeed in our present efforts, we may gather definite results for the Kingdom of God."

It is interesting to note that the McAll Mission was founded in days of peculiar distress like the present—only then it was due to internal eruption and today is the result of an enemy invasion. In 1871, when Dr. McAll first visited France, he visited Belleville, where the people had suffered so terribly during the Commune. As he was giving away French tracts to crowds of working people who thronged the streets, an intelligent laboring man said to him: "Throughout this whole district, containing tens of thousands of working men, we cannot accept an imposed religion; but if anyone would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it."

This was God's call to Rev. and Mrs. McAll and they immediately made plans to take the Gospel of Christ to the working people of Paris. A great work has been accomplished in these forty-six years for both the spiritual and physical uplift of the people. The French recognized

the humanitarian work of Dr. McAll by conferring two medals on him—one from the National Welfare Society and the other from an organization for popular education. Dr. McAll was in 1892 made by the French government a Knight of the Legion of Honor.

The successors and supporters of Dr. and Mrs. McAll are devoted men and women who are giving themselves without stint to relieving the needs of the suffering people of France in the present crisis. Rev. Geo. T. Berry, the secretary, writes from his personal observation that they are "overworked but tireless, depressed by the war but struggling bravely despite shortage in man power. . . . The Paris Committee is farthest from turning aside from the ideals in which the McAll Mission was born. Its evangelical purpose was never so determined as now. . . . The tide of invasion has swept up to our very threshold and has isolated some of our most celebrated establishments or has carried away our very plants in its flood. . . . Persons in our clientele have been killed at their own doorsteps and others have escaped by the thickness of a wall only. . . . Not only are our ranks depleted by the withdrawal of all able bodied men, but we have sent as Chaplains our most capable preachers and teachers to look after them, both on land and sea . . . of our staff in general, from our Director-in-Chief to the last man and woman in the most remote provincial station, everyone is working overtime and with a zeal as tireless as the task is unending. . . . In my nearly fifteen years of official connection with the McAll Mission, I have never known the undercurrents of its religious activities to run so deep and full. . . . The Mission has endeavored to utilize the responsibilities the war has thrust upon it in the form of relief work as peculiarly God-given opportunities to enter the holy of holies of each and every soul ministered to. As our Director-in-Chief wrote: 'We have preached for over forty years that God is a God of love. If that love breaks down when the most is expected of it, people will say that it is a good theory for fair weather but for fair weather only. The war offers a supreme chance to prove that God is love and if we do not miss our chance we shall reap a harvest of souls for Christ.'"

### BLESSED ARE THE PEACEMAKERS

SOME of the present-day newspapers and propagandists of various kinds are not included in this class. The anti-Japanese campaign carried on in America to divert American attention and to create animosity against Japan has been planned to incite a conflict of the white and yellow races. Dr. Sidney H. Gulick, who has lived in Japan for nearly thirty years and is now serving as the secretary of the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, comments on recent newspaper



editorials that arouse race prejudice and create a "yellow peril" for the Occident while creating a "white peril" for the Orient.

Dr. Gulick says: A pernicious doctrine of "white race superiority" is being sedulously instilled into the minds of the American people. Its advocates talk continuously of "white race world supremacy" and the "inevitable conflict of the white and yellow races for world dominion." This propaganda is preparing us for another world tragedy. If this psychological poison is not overcome soon enough by the appropriate anti-toxin, it is not difficult to foresee what the future has in store for the world.

"God hath made of one blood all nations for to dwell on the Earth." There is no hint in Christianity of "white-race" superiority.

The antidote for this poison, disseminated through non-Christian papers, is a campaign of education promoting fair dealing, honest statements of facts and constructive legislation. This means the application of the principles of Jesus Christ to every material and international problem. In this way we can win the goodwill of Asiatics and make of the alleged "yellow peril" a golden opportunity for the practice of genuine Christianity.

#### THE IMPORTANCE OF MISSIONARY EDUCATION

When earnest men and women become convinced and aroused on a great moral issue, they enter the lists to win. This is shown in America and England by the response to appeals for men and money in the war. This same principle holds true in the field of missions. Knowledge of conditions, possibilities and ideals enables the intelligent Christian to make the uninformed a partner in his knowledge. Then he has won not merely a convert, but has gained a champion for the cause.

The Missionary Education Movement holds a unique strategic position in the field of missionary propaganda. It combines the brains and heart of the Protestant Mission Boards of the United States and Canada. It finds writers qualified to teach the millions who are studying missionary problems, and these writers distribute broadcast the inside knowledge that is the possession of the few at headquarters and at the front. The study books prepared by these writers focus attention on the details of the largest and smallest field; magnify them so that all may see them in their proper relation to the whole; multiply the number of observers and reflect the light and warmth of prayerful enthusiasm to individuals in all directions.

The Missionary Education Movement is a clearing-house of facts, ideals, plans and methods in the missionary field. It is an organization of great importance to the work of the denominational mission Boards.

The Movement has been signally fortunate in securing the Rev. Ernest F. Hall, formerly a Pacific Coast Secretary of the Presbyterian Foreign Mission Board, to become General Secretary.

# Some Compensations of War

BY THE REV. ALFRED WMS. ANTHONY, D.D., LL.D., NEW YORK

Executive Secretary of the Home Missions Council

**G**OD can bring good out of evil. Long ago the human race learned this; but the lesson, requiring analysis and discrimination, is not easy to perceive, and is still less easy to retain. Horace Bushnell in his book, "The Moral Uses of Dark Things," carefully set forth the beneficial effects of many of the ills and disquietudes of life. Ian Maclaren told a similar tale in "The Potter's Wheel," dealing now, however, more with the mental and spiritual experiences of men. The story can be repeated. Awful as war is, terrible as are the pain and suffering caused by the world's conflict of these recent years, yet even to these dark clouds there are silver linings. Honey may be taken out of the rock, and has even been gathered "in the carcass of the lion."

## PHYSICAL BENEFITS

It is too early to state in detail all of the material and physical devices and inventions which have been perfected by the mind of man under the stress of war's necessities. Flying machines, which at the outset of the war could do but little more than creep, now climb with astonishing rapidity, and soar with a security and range almost inconceivable. Tractors, partially developed, have made mighty strides as vans, lorries, armored cars, tanks and land "navies." Submarines have shown the possibility for long cruises, and of a carrying-capacity fitting them for times of peace. Trench warfare has developed the trench digger. The use of gas has demanded and has secured gas-masks, and gas-protectors. In almost every direction the physical sciences, stimulated by sudden demands, have enlisted a marvelous number of fertile brains and facile fingers for creating new agencies to meet the needs of imperative exigencies. Many of these inventions and improvements will permanently benefit mankind.

In the domain of hygiene and health are reported especially gratifying instances of the conquest by medical and surgical skill of human disease and suffering. Never in all the history of the world have the epidemics, the distempers and the disorders which usually accompany camp life and follow an army upon the march been kept at so low a number. One can almost say that disease is no more formidable in time of war than in time of peace. Indeed, in not a few directions, the soldier's health has been vastly benefited through his change from civil to military life; and the nations of the world, our own included, have successfully coped with disease, and thereby learned how to lift the whole level of physical well-being in the national life. Sanitation, hygiene and dietetics have been brought to new standards and pre-

pared for a wide sway among the people by this modern war, awful as it has been in taking its toll of life.

#### GAINS IN PERSONAL ACQUAINTANCE

Because of the war, artificial barriers between people have been swept away. Men and women have looked each other in the face earnestly and seriously, and have seen, not artificialities, not place or station, gilt or gewgaws, but the real experiences of human beings. We have met strangers on the street, and in restaurants, and on trains and trolleys, and we have talked as men who are acquainted may talk.

The daily newspaper, and the periodical of the week and the month, have brought a new and a more vital message. The geography of the world is no longer strange to us. We are learning as we never learned at school. Our knowledge of governments and of politics and of parties and of persons, too, even in foreign lands, has entered into a detail and an intimacy which would have seemed to us impossible a few years ago. Unwittingly we have become students of history, with a backward look into the past, searching for causes, noting drifts of opinion, and tendencies of legislation, and longings and aspirations of the common people. We who have lived through a great war can never again be indifferent to the affairs of nations, and the strivings of peoples. We have taken a kind of university course in historical causation.

#### AN INCREASE OF SOCIAL SOLIDARITY

Extreme individualism has been undergoing great changes. We have let society as a whole regulate most of our personal affairs,—even what we shall eat is to no small degree stipulated: those things which we may sell and purchase have been regulated both as to quantity, quality and price. The direction in which we may take pleasures, or must abstain, is prescribed unto us in not a few instances. Our free movements have been curtailed. Many forms of property have been taken from the rightful owners, at least for a period, and are now held and administered for the benefit of all. The cliques, the groups, the corporations, the trusts, the cities, the towns, the states, the individuals have been fused and solidified with common aims and purposes, for common objects and ends. Mere whims and fancies and personal preferences have been obliged to stand aside for the sake of the common welfare in the face of a common peril. There may be portents of evil in some of the after-war effects of this tendency, but now it brings blessings.

#### OUR NEW PATRIOTISM

Love of country has learned to disclose itself, not in noisy shoutings of the Fourth of July variety, with the fire-crackers, the antiques and horrors, the bands and the oratory, but in terms of sacrifice. We have endured pain, and have shed tears for the sake of our country. We have given our sons; we have enlisted ourselves; we have changed the



entire course of our lives, sacrificially, for the sake of the land we love. The flag is more than an emblem now. Some of us who are beyond the age, or are of the sex not wanted under arms in either the navy or the army, have entered into a service of mercy and philanthropy just as loyally as though we donned the khaki and the blue; and others of us with no less ardor in our patriotism bend beneath the old task, on the farm, and in the factory, and in the shop, and at the desk,—eagerly, earnestly keeping the wheels of industry moving that those who fight may be fed and clothed and equipped and furnished with all things needful. We, who with our hands work at peace, are no less ardently at war than those who are in camps and over seas. Our hearts are fired with the same purposes.

#### A GROWING INTERNATIONALISM

When the days of neutrality passed, we began a career of new world consciousness. Whether realizing it or not, we modified our Monroe Doctrine. Isolation became no longer possible. We have taken upon ourselves the burdens of the world, and are vicariously pursuing a *via dolorosa* toward an exaltation and glorification which means an international new birth. When we heard the cry of Belgium, like the cry of one of old out of Macedonia, "Come over and help us," we embarked upon a universal mission, "assuredly gathering" that a providential summons bade us minister. And now the ties of acquaintance and brotherhood are knitting us, not to the Belgians alone, nor to the English whose language we speak, nor to the French who once conspicuously served for us the cause of freedom, nor the Italians only, but to practically all the nations of the earth, the Russians, the Japanese, the Chinese. We sing no song of hate. Bitterness is not the dominant tone of our thoughts for those whom we call the Huns, using a phrase almost placed in our lips by Emperor William himself. All classes of our people, both high and low, busy men and statesmen, fully realize that from this time on America has a place in the council of the nations to exercise her influence and her good offices for the peace and the prosperity of the world. The necessities of war have brought us practically to the realization of a world-wide mission.

#### SOME ETHICAL AND SPIRITUAL GAINS

All of the advances and advantages gained in the midst of these four momentous years have had touching and tinging them some elements which relate to the soul of man. Sympathies have been quickened as people have learned to know each other better. Pride and haughtiness, the feelings of aloofness and distance, have given way. As we have learned to know each other better, we have come to understand each other better. Said a man on the street car the other day, as I gave him directions for finding a certain railroad station, "People are more friendly nowadays."

But pure disinterestedness, the finest kind of altruism, has been

cultivated wonderfully. Each Liberty Loan drive, each Red Cross campaign, each appeal for gifts to the Young Men's Christian Association, to the Young Women's Christian Association, and to the other agencies engaged in war work and war relief, have brought to us as a people an enlargement of soul. We have learned our best lessons in benevolence, and have acquired the fine art of giving, and have sent forth with the gift the souls of the givers.

#### THE NEW KINGDOM

A change is taking place in our conception of the Kingdom of God. We have formulated no new definitions as yet, but the elements of the new conception are in our minds, and need scarcely more than a touch to bring them together in clear and definite form. The idea that the Kingdom of God is a single church, or a single denomination, or is even confined within the limits of all churches and all denominations, will never again have controlling sway over the minds of men. The innovation is not in new ideas, so much as in the definiteness of this new conception, and the extent to which it reaches in the minds of men who are not themselves church members. The Kingdom has in it men who are not within the church; this is almost universally recognized, although perhaps but seldom distinctly confessed; and the spirit of the Kingdom is in a whole host of institutions and organizations which are outside of the church; this, too, is becoming clearly perceived, and almost definitely acknowledged.

Rev. Arthur T. Guttery, president of the National Free Church Council of Great Britain, who, as these lines are written, is in America interpreting the moral aims of the war, said in the hearing of a few gentlemen at dinner, that the Government in England seemed to many of the people "a holy thing." Perhaps the most significant thing about this utterance is that the speaker is a non-conformist, a passive resister, who, rather than pay taxes to the Government for the support of schools in which he did not believe, had permitted his goods to be confiscated and sold. Such a man possesses no sentimental proclivities which would lead him to idealize the State, and yet he saw, and acknowledged that others saw, in the State the approaching fulfilment of many of the purposes of God.

Though few, if any, in America as yet make such a declaration, yet amongst us the State is in verity taking on gradually,—indeed with a rapidity scarcely credible,—many holy characteristics. It embodies ideals of the highest and noblest kind, for which millions of men are ready to make the supreme sacrifice. To the State we are dedicating our sons and daughters, more precious to us than our own lives. Within our churches we are setting up the flag and many standards of the State, and are mingling her appeals and her advice with the declarations of our faith and most earnest vows. In many respects we even challenge for the sake of the State our own consciences, and in not a



few instances we have permitted the social conscience, at least for a season, to take the place of our individual consciences. This changed attitude toward the State has been possible because the State, as never before, is bent on righteousness, and is consecrated to human welfare and the manifestation of the divine spirit amongst men and nations.

Are there not signs of a new social order, an order of equity, of justice, of neighborliness, and of brotherhood? Did not Jesus teach that the Kingdom of God would be established when the sway of righteousness was universal and the law of love was all-inclusive? Is not the Kingdom of God "at hand," when governments set righteousness as the object of their supreme endeavor, and consecrate themselves and their possessions to the maintenance of equity and good will amongst men and nations?

This Kingdom may recede—it probably will; it may waver and halt; it may be misunderstood and be misrepresented; but it has entered into bolder outlines, into stronger evidence, than ever before, and has taken possession of men and institutions as scarcely dreamed of a few years ago.

We are too near this awful world catastrophe to estimate correctly all of its effects. It may be that He, who often causes the wrath of man to praise Him, may bring out of pain and suffering and sacrifice more good than evil; it may be that after-generations will discover in these years of travail and distress the birth of a new sense of human relations, and of mutual dependence,—the beginning of a better social order, the creation of a more Christian civilization which will permit the perfect and more rapid completion of the redemptive processes of God.

#### THE GREAT DRIFT

Catastrophic experiences such as these through which the world is passing in the great war make plain tendencies and under-currents of life which previously escape notice. There are certain social treks, drifts in the affairs of men, like that "tide in the affairs of men," which, whether "taken" or not, lead on to human destiny. The drift apparent in these recent days brings four great elemental challenges.

First, how far may we each enjoy and exercise our personal liberty? We are contending for the freedom of the seas and the liberties of mankind. The struggle is between autocracy and democracy, established privilege and prerogative over against the rights and liberties of mankind. And yet in this great pursuit we are finding it needful, as never before, to curtail our own ordinary liberties. We cannot eat what we would; we are not free to travel as we were; our supplies of some of the most important commodities are regulated and doled out to us in stipulated portions; we cannot build houses, nor form corporations, nor labor as we choose; our incomes are inspected and levied upon; we are obliged to record our names, our ages, our occupations, and circumstances, and offer the bodies of our sons and of our very

selves for the common weal, under laws of conscription and military service,—all for the sake of social righteousness and social liberties.

Never before has the common good for the sake of all the people, low and high, poor and rich, weak and strong, loomed so high and bulked so large in the consciousness of the people. A new day has dawned, a new era has opened, requiring, to be sure, the adjustment of the individual's liberties with the liberties of the great mass of people. Almost a new religion has begun, a religion of brotherhood, good will, equity and righteousness.

In the second place, we are all finding it necessary to challenge our own desires. We no longer may wish for those things which are not for the common good. Selfishness is socially and almost universally condemned. The man who would operate his automobile on a Sunday, when the welfare of all requires that he should not, pretty nearly mounts the pillory of social ostracism and contempt. Whether consciously or not, practically all American citizens are adapting their individual wishes to the thoughts and the purposes of the nation as a whole. The purposes of God, as manifest in our national history, and in the nation's opportunities, are taking hold upon individual consciences, and are regulating personal aspirations and longings.

In the third place, the wishes of the people, always more or less superficial and ephemeral, are yielding to a clearer recognition of what we ought to have, that is, the needs of the people. We are seeing that certain things which we did not wish are nevertheless good for us, and that we needed them. Nationally and socially we are bowing to a rod of chastisement, recognizing that, when we are duly exercised thereby, we are gathering therefrom the peaceable fruits of righteousness, which we as a nation have sorely needed. The luxuries and extravagances, by which our commercialized life had become characterized, have been in good measure laid aside and abandoned. We wanted them; but they were not good for us. We are becoming purified without them. Our simpler, more fundamental needs as individuals and as a people stand out more clearly than at any time since the colonial period, and are recognized as wholesome.

With this recognition we are socially acquiring the habits of mind which make us more humane, more charitable, more thoughtful of the needs of other men; and in this recognition we are going further now than formerly,—formerly we thought of human needs largely in the terms of those things which are physical and material,—now we realize that the intellectual, the ethical, the religious and the spiritual qualities of men are as important as any of the physical qualities. The American Government, for the soldiers and sailors, for the industrial workers, and for all the people, undertakes to safeguard the finer parts of the mind and the soul, as well as those of the body, with a solicitude unparalleled in all history.

Fourth—When then the question is asked, "Whither are we going?"

the answer seems plain. We are moving toward a definite acknowledgment of social solidarity, social obligation, and the redemption of society as possible, even though far off.

It is a great thing for us to realize that we are moving. Many of us a short time ago thought we stood upon the banks of a stream, and that the waters flowed by, carrying with them certain institutions and individuals, while we ourselves remained fixed and secure. Now we perceive that we ourselves are a part of the stream; we are borne onward by the current; we see the banks themselves recede upstream. We have had our moments of misgivings and doubts and perplexities, moments which have been protracted into hours and days and months, sometimes of anguish and agony. We have even asked, in almost despair, when it seemed as though everything was giving way, "Has Christianity failed?" But most of us have recovered, in part at least, our assurance; we know that the stream itself, infused as it is in America and in the countries of the Allies with the spirit of sacrifice and altruistic service, is an expression of Christian purpose, Christian living and Christian dying.

The greatest gain which has already come in part, and is issuing from the war, is this recognition that Christianity has not failed. The Church and her institutions have responded to these great crises with a testimony and a ministry which have been convincing and satisfying to the moral judgments of men and nations. The barracks and the battle fields, as never before, have been kept in touch with religious influences, under the guidance and the ministry of the church, linking them and the firesides and the altars of the land in holy fellowship. The governments of the earth have been speaking in the terms of Christian obligation and fellowship. The standards of all mankind have been moved further forward toward the recognition of a common brotherhood within the all-embracing purposes of a common Father; and the Christian method of dealing with men has been vindicated over against the method of might and force, which has spent itself in all its fury, and has received the condemnation of well-nigh all the earth.

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## The Worker's Prayer

BY EVAN ROBERTS

Holy Spirit, purify and take possession of all for Thy glory and keep me to the end, if end there be, in Thy service. Teach me to serve; suffer me not to weary in Thy service. Give me the joy of the worker. Teach me to go as low as Thou desirest me to go, Thou who art condescending and compassionate. Open my eyes to see work; fill my hands, that have been cleansed by Thee, with work, and speed my footsteps, not in my work, but Thine. Keep my fingers skilful that I may not spoil Thy work—work for which Thou hast poured out Thy precious blood, which Thou hast purified by Thy tears, yea, by Thy very heart-blood. "O Work, with all the riches of the Godhead upon it, behind it, driving it onward!" But there is no driving with God—Satan drives, God draws us. O Lord, draw me to Thy work and keep Thy work in me and enable me to draw others to Thy work. Manifest Thy work in these last days for the sake of the Atonement and remember the great Intercessor, Thy Son, Thy only Son Jesus, and Thy servants who are also Thy sons. Baptise me into the work for the sake of the Great Worker. Amen.



# Americanization—The Duty of Haste

BY EVA CLARK WAID, NEW YORK

Chairman of the Committee of Home Missions Among Immigrants,  
Council of Women for Home Missions

**M**EN, in all ages and climes, have been the slaves of proverbs. No land or race has been free from the tyranny of the aphorism, the epigram, the satire and the philosophy that is wrapped up in the thing we call a proverb. Therefore our well recognized friend, "Haste makes waste," has long had an extensive dominion over secular and ecclesiastical Micawbers who waited for "something to turn up."

It is strange that the saints, who on Sabbath sang "O Zion Haste," or adjured the Lord to "Make Haste Unto Me, O Lord, Make No Tarrying," could act all through the week as though they had never heard the text, "The King's business required haste." And strange, too, that the followers of the Prince of Peace should have to learn the emergencies of the kingdom of peace through the sad emergencies of war. It is the old story—"Man's emergency, God's opportunity"—through which the slaves of the proverb are now becoming the couriers of the Prince.

For haste has become one of the virtues in political and economic life, and every enterprise of the nation gives practical demonstration of the old definition of this old word—"Vehemence, celerity, swiftness in doing something."

Over an office desk appear these words, "It can't be done—but, here it is"—and it seems a true epitome of America today.

Thousands of men, civilians today and soldiers in a brief tomorrow; hundreds of hamlets, quiet today and thronged with thousands of workmen tomorrow; swamps and cornfields today, a full fledged village tomorrow.

In all these great and vital things which America has discovered to be emergent necessities, no one fact has more plainly revealed itself as needing Emerson's "Shoes of Swiftness," than the great needs which have come to be summed up in the word Americanization.

For many years, far seeing patriots had realized that America possessed no small problem in a population which had thirteen million foreign born and nineteen million foreign parentage. But American optimism, both political and religious, had always said, in deed, if not in word, "Haste makes waste"—"Just give them time"—"Another generation or two will settle matters." And now, behold, with dismay America has realized that not time or generations or optimism or songs in the sanctuary or prayers in the pulpit will solve this problem, and unless there is to be a most awful waste of freedom, democracy, ideals

and national life, there must be the most urgent haste; there must be "a swiftness in doing something."

Why is there need of haste in Americanization? Selfishly speaking, there is need of haste in assimilating all our alien population because of increased resources of labor and all that efficient labor brings to our land. We need intelligent, interested, loyal miners and farmers and machinists and mill workers and shipbuilders, so that every resource of our great land may be available for our great national emergency.

We need a people able to read and speak our language, so that they may not be a fertile field for every seed of dissension and disloyalty, but may be a field ready for cultivation by all agencies of patriotism and loyalty.

We need a united, understanding, homogeneous people, to push forward to quick achievement all the plans and purposes of our great American Republic in her relation to this great war.

We need a people conversant with true American ideals to combat those creeping ills that threaten national existence in times of peace, and strike and sting in times of war—those slimy things of greed and avarice and lust and anarchy and brutal power and ruthless exploitation.

Selfishly, for self-protection as Americans, we must make haste that all these millions stand where many of them already stand, clear-eyed, resolute, intelligent, loyal citizens, pledging their lives with ours to the defense of our nation.

Speaking from another viewpoint there are great and compelling reasons for haste that should lay a heavy hand on all Christian activities. There is the sense of duty undone, of a trust poorly administered, of precious years wasted, of treasure withheld. As Dr. Steiner says, "To a large degree, the churches are American, their history runs parallel with the history of this country, their beliefs and practices reflect the American ideal, and Christianity, if it is anything, is an influence which makes for unity and democracy."

What have we done all these years to give to the spiritually destitute from lands, whose religious ideals were a spiritual desert, the true ideals and the inspiring beliefs that have made our own land blossom and bear fruit? What interest have we shown in building up for our immigrant population those same fair structures of life which we plan for ourselves and our children? How much have we cared for their bodies or their souls aside from those provisions which would safeguard us and our children and assure us "life, liberty and the pursuit of happiness?" How much has the Church done to build them up as citizens and part of a great nation? And how much has the Church reflected on the enormous influence for good or evil our great foreign element has on all the far extended kingdoms of the world from which they have come to find a promised land? Alas, that we should have

needed camps and cantonments and enemy propaganda and sabotage and industrial peril and international consciousness to tear from us our garments of smug complacency and satisfaction! It is indeed the "King's business" and it does "demand haste."

Wonderful things are being done—Americanization is a national movement, with thirty-one states organized under the Council of National Defense for direct work with the foreign born through thousands of smaller organizations. The Bureau of Education has a large co-operative work of great constructive importance, with a special War Work Extension to handle war emergencies—Governmental Publicity Bureaus work with a large number of nationalities, and the Liberty Loan, Food Commission, and American Red Cross agents leave hardly a home in America untouched by patriotic appeal and explanation of America's war motives. State Boards of Education and great industrial groups are vigorously pushing the classes for foreign-born workmen, and women's committees in a number of states are conducting the classes as those in the various industries. Bureaus of Information for the foreign born have been established all over the United States, and Loyalty Days, Community Councils, Pageants of Patriotism, City Block Parties, War Bulletins, "America First" Societies and Village Honor Rolls are only a few of the methods used in the new campaign for Americanization. New laws have been placed upon the statute books of various states and cities, speeding the vital features of these Americanization programs and, even in the midst of military preparation, the War Department has pressed the classes in English and the other Americanizing features in the great cantonments.

In all of this, many of our Christian citizens have had a vital share, and we would not minimize the faithful work of such devoted patriots. But has the Church, as a whole, measured up to the nation's demand for haste? Have all the Church agencies, dealing with the foreign born been given stronger backing and supplied with an adequate staff? Have new enterprises been established at strategic points? Have church facilities been put at the disposal of crowded foreign sections? Have church assembly rooms been the rallying place for Christian patriotic propaganda? Have Christian men interested themselves in the multitudinous activities and national societies that catch the fancy of our foreign-born peoples and control their thought? Have Christian women interested themselves in the poor foreign-born women, who have a little service flag in their windows, and face terrifying problems in the absence of husband or son?

"Americanization is a message which not a few, but many, must carry. It needs no new organization or elaborate machinery; it needs only the use of the existing loyalty highways already built."

The Church is the great loyalty highway already built. We tread its firm way with feet unafraid, even in the midst of war's alarm. Shall we not hear the call of the "King's business," which "demands haste?"





A RELIGIOUS SERVICE IN A LUMBERMAN'S SHACK

## What the Lumberjacks Need

BY REV. THOMAS D. WHITTLES, FOREST FARM, MINNESOTA

Supervisor of Logging Camp Work for the Presbyterian Board of Home Missions

**W**E were standing at the flume, the logger and I, conversing, while the mountain brook carried the grumbling and grinding logs down the boarded waterway to the river. Back of us the bold-faced cliff lifted its storm-torn head to a majestic height, while our eyes feasted on the cedars of centuries and the pines of forgotten years. The breasts of the hills were green and the valley, through which ran the snow-fed river, was an emerald of evergreen. It was a land in which God had wrought wondrously, and while we gazed He poured over it all the golden glory of an effulgent sun.

The rough-garbed giant, who stood by my side, raised his hand over the landscape and it seemed as if there were a kiss in the gesture, but as it moved in the direction of the camp his fingers twitched, his fist closed, his face hardened and he exclaimed:

"What this country needs and needs bad is religion and it needs a whole lot of it!"

I had looked to him for a material estimate and he had answered with a spiritual demand. I looked again over the landscape teeming with the goodness of God and at the camp from which came the oaths of men.

Yes, what this country needs is religion. Particularly in the camps, home and its teachings belong to the past, restraints are gone, absence

aids forgetfulness, the unselfish counselors are lacking, sin invites, lust is brazen and the wandering boy in the "far country" spends himself and his cash in the riot that fattens on wages and the flesh. The logger was right; the country of the camps needs religion and it needs it badly if men are to obey the ten commandments, practice the Sermon on the Mount and live to the credit of the nation and themselves. . But who is going to give them this religion if the Church of Jesus Christ does not "deliver the goods"?

Someone whose soul breathed the sad humor of sacrilege had fastened a picture of Christ to the wall of the bunkhouse and on it had pinned a red necktie and a banner with the inscription: "Jesus Christ the First Hobo." It was a challenge and Fred Davis, the camp missionary, accepted it the moment he saw it. Davis removed the blatant necktie and the scurrilous banner and thrust them into his pocket amidst an audible silence. Then he said:

"Jesus Christ died for me and I'm willing to shed my blood for Him. He came into my life when I was a thief, a down-and-out, useless to myself and others—when there were three indictments hanging over me—and he made me clean and useful. There would be little manhood in me if I did not stand up for one who did so much for me, for the Christ whom some of you would make the butt of ridicule."

No one answered the defender, for the transformed life of Fred Davis was an unanswerable argument for the living Christ.

In the Western camps a rampant spirit of iconoclasm is fostered by men whose whole idea of life is selfishness. By this philosophy all motives are looked upon as sordid; the dollar is the only cause of action; the community, the nation and the race are as nothing compared to selfish interests. Social and economic conditions are attacked with heated fervor and the churches are regarded as the fostering parents of every blemish to which flesh is heir. Therefore the churches are reviled and denounced as subsidized time-servers and oppressors.

These propagandists are ever present with their nostrums and canvassers of infidel literature and unmailable stuff peddle their books from camp to camp. There would be no one to call into question the agitators' perverted reasonings and accumulated untruths, to represent faith in God and point to cleaner lives, if the camp missionaries were not making their rounds in the name of Jesus Christ.

However, this oft and constantly reiterated system is sometimes jarred from its underpinnings by acts which do not conform to the aforesaid thinking, and then the observer is compelled to entertain other thoughts; and if assisted in his thinking, a change of philosophy and of life is the consequence. The camp preacher visited a hospital where a number of lumberjacks were being treated. He made the rounds, leaving with each patient a word of cheer and help. On one of the convalescents he pinned a little rosebud. Listen to the later testimony of the recipient: "You prayed for me in the hospital, but when you pinned





A LUMBERMAN'S RAILROAD DINING CAR

that rosebud on my bosom I knew you loved me and that made me think about Christ as never before." The gift of the rose spoke of the gift of Christ and love prompted both.

In this connection let me quote Dick Ferrell, an ex-prize fighter, who for the last four years has labored for the salvation of the camp men in the Panhandle of Idaho: "The fellows can cuss and blaspheme God out in the woods, but when they are hit in the slats and have to go to the hospital for repairs, then we get a chance to apply the Balm of Gilead to their banged-up souls."

"Who pays your way?" asked a lumberjack of Rev. H. I. Chatterton, a Washington camp missionary. "You can't give all your time to us fellows and support yourself." The missionary explained how the Presbyterian Board of Home Missions was sending men into the camps that the lumberjacks might have the Gospel and be encouraged in right living. "Do you mean to say that the Christians back East are interested in working men they have never seen and are spending money to help them? I thought that they were all high-browed money getters who only thought of themselves." The perverted philosophy received another jolt and the trend of sentiment was lifted.

To many campmen the past is dead and home with its relationships has passed from their lives—theirs is the life of the unattached. Memory reminds them, but they send no linking message. Failure has made many ashamed to write and the long silence lengthens. But on one Mother's Day the preacher centered his thoughts on home and Mother and at the close of the meeting distributed writing materials and asked the boys to write. A score responded, some writing for the first time

since they had left the home tree. Jack McCall, our missionary in Montana, induced a lad to write home after a three years' silence. The lad was reluctant, fearing that his family had cast him off as he had cast them off. When the missionary again visited that camp the youngster was beaming: "See here, Pilot!" he said. "Here's a letter from home and it's signed by everyone of the family! Say, but ain't this family life a great thing, though?" And back East a whole family thought the Logging Camp Mission a *great thing*.

The day was rainy and the "bull cook" was splitting kindling in the shed where Rev. D. K. Laurie took refuge from the storm.

"Looking for work?" inquired the "bull cook," easily mistaking the minister for a lumberjack, since he was dressed as a woodsman.

"I have a job. I'm a camp preacher," replied the supposed lumberjack.

That was enough. The "bull cook" unlimbered his artillery on the Christians, who in his estimation were a set of fools.

"I tore up my Bible years ago," he asserted.

"Who gave you that Bible?" asked Laurie.

"My mother," said the axman, and his aggressive belligerency suddenly lost its fervor.

At the meeting that night the "bull cook" was gracious and helpful, even assisting the preacher in a duet—"Where Is My Wandering Boy Tonight?" Later came his story: He was a son of the manse and seven years before, after a disagreement with his father, had left home. From that day his whereabouts had been hidden from the parents. But that year Christmas was a joyous time in the old manse, for the wanderer had returned.

When Frank Higgins began visiting the camps twenty years ago, he was alone in his ministry to the foresters. As his work proved itself, other parts demanded his assistance and, thank God, other workers joined him in his endeavor to lift the lumberjacks. Today from Maine to Oregon the camp chaplains distribute literature, visit the sick woodsmen and preach in the forest bunkhouses. One missionary's report for last year mentioned 341 services held; 318 professed conversions, and 1,043 personal interviews on religion.

The outside world has yet to learn the real lumberjack and it will never acquire the knowledge from the movies. The picturesqueness of his life and surroundings, his spendthrift ways on the return to town, the bronzed countenance and the swinging figure all lend a fascination, while his reticence and devil-may-care air cause the uninitiated to place him beyond the pale of law and decency. But beneath the rough exterior is a rich kindliness, often rough, but nevertheless kind, and this in itself compensates the men who minister to his spiritual needs. When the reticence is broken, the woodsman shows the same large longings, common to all of us, for a better experience in which there is rest in God.

A great sobering change has taken place since the states of Washington, Oregon and Idaho have outlawed the saloons. In the old days when the jacks returned to town the streets were mottled with drunken woodsmen: now it is rare in those states to see one under the influence of liquor. The bootlegger has done his best—or worst—to evade the law and the officials have pursued him until the illicit traffic cannot bear the cost. As a consequence, the lumberjack is learning the real value of money and possesses it for more than a day at a time.

To the gospel of salvation the missionary has added the gospel of thrift and teaches both to his bunkhouse audiences. In one camp of sixty-five men, forty have opened saving accounts—an unheard of condition! A missionary remarked:

“They kept me broke before the booze went out; since then, only two of the boys have hit me for a meal. This dry territory is a good thing for me, too.”

In the non-license states the goddess of chance has many worshippers among the camp men. Now that drink is unobtainable, the insidious card game is taking a larger toll and some of the camp officials have found it necessary to forbid all games of chance and even the playing of cards for mere amusement. “When you get through with this hand I wish that you would let me use your table for a pulpit,” said a missionary to a crowd of gambling lumberjacks. The hand was finished, the service was held, every man remaining to it, and after the benediction the game was resumed.

After such a service Fred Davis entered into conversation with a man who thus unburdened himself: “I’m making a little money working days, but I’m making more at the card game at night and I’m not going to quit till I have my pile. I know I ought to be a Christian, but not just yet. After a while I will.” Later this lumberjack shot a man at the card table. One day Davis preached in a California prison and the warden told him that one of the prisoners wanted to speak to him. At the cell an arm was thrust through the bars and the man in the shadowed space said: “I’m the lumberjack you pleaded with to change my life and become a Christian. I wouldn’t because I was making money by gambling. Now look at me! Help me to get right with God.” With the bars between them they knelt and while they prayed together Christ fulfilled his promise and gave liberty to the captive.

The missionaries are attacking the problems, proclaiming to the camps the wisdom and power of the Gospel and picking the men as individuals for the Master. They have a big job which demands more than their number can give, for the field is large. The harvest is ready and the souls of men are wasting. Only by saving this waste can we win the war for Christ.



# Mothers of Men in Colombia

BY MRS. C. S. WILLIAMS, BOGOTÁ, COLOMBIA

Author of "The Least of These"—in Colombia

**B**OGOTÁ sits placidly nearly two miles above the sea. It cuddles against two mountains rearing their crests two thousand feet above the city, dominating the vast level plain that stretches away at their base. Although near the equator, it is "tierra fria" (cold country) because of its elevation. The air produces a peculiar light-headed sensation. One is almost certain that, if he could raise his arms and flap them a little, he could sail away to the clouds so intimately near. Chill and clammy are the houses into which no sun penetrates; thin and hot is the air of the sunny streets. Thus we doff our shawls and overcoats when we go out, and don them in the unheated houses.

There are seasons when it rains every day. One afternoon a terrific tropical storm burst upon us in all its fury. Long sheets of water, wind-driven, fell athwart the world. The pounding of it on the open, brick-floored patio was deafening. The dimness of it hid the faces of my pupils in a class-room of the "College American For Boys."

Dominga, the little scrubwoman who came to us for two days' work each week, rushed unceremoniously into my presence.

"My señora, my señora! Those children, they are drowning, drowning!" she shrieked.

"Dominga, what is the matter? What do you mean?"

"My children, Oh, God, my children!" sobbing convulsively. "It is so cold and dark in the hut and they both have so much catarrh. This morning the sun appeared so bright, so hot, I left open the part above of the door. Window there is none; when I shut both halves of that door it is of a darkness in that room like middle night. I left those children in front of the door opened by the half above; and now it is raining. But how it rains! They are wet even now, and the hut is full of water. They are surely drowned. Oh, my God! Oh, my God!" with a groan of despair.

"Yet, I do understand, Dominga. Surely the children are not yours? You are only a girl yourself."

"Of course, my señora, those children are mine."

"I did not dream that you have children. How old are they?"

"Who knows? They are but tiny. One commences to walk but a little, and the other is small, very small."

"And you leave them alone in your hut all day? Who cares for them while you are away?"

"Of course, no one, my señora. Who is there? There certainly is not anyone."

"Are they not hungry, cold?"

"But yes, why not? What does that mean to say?"

In my simplicity, for I had not been many months in Colombia, I asked, "Where is their father, Dominga?"

"Who knows? I have not seen him since the most little one was born. He does not come again."

Dominga was sent home through the descending flood and instructed to bring the children when she came again.

The next morning she appeared, carrying them both. Janito, the elder, with his sallow pinched face and great appealing eyes, wore one dirty garment which stopped far short of the knees. Carlito, little, starved, dull scrap of humanity, was partially wrapped in a ragged piece of old shawl. And we were shivering in our woolens.

Some weeks later, one sparkling Sabbath morning, little Dominga crawled into our patio, staggering blindly under the weight of the two children. Paubla, my servant, came to call me.

"My señora, Dominga is here, and it is very sick that she is. Who knows what that is that she has?"

I went at once to the corridor, where she had sunk—a bundle of rags—upon the floor. My hand upon her brow was not needed to assure me that she had high fever; her flushed face, hollow burning eyes, and restless hands spoke all too plainly.

"Dominga, girl, what ails you?" I asked.

"I am ill, very ill, my señora. Can you help me? It is certain that I have no other to whom to take myself."

In the midst of my inquiries as to symptoms and my producing of remedies it occurred to me to inquire when she had eaten last.

"It was the Wednesday, my señora. Here in the house of you. For



TWO OF "THESE LITTLE ONES"  
Dominga's Two Children—Juanito and Carlito

now there is no work. Almost all these families are passing a time in the country. There is no scrubbing; and I have nothing that I can do."

Wednesday—this was Sunday! And little Carlito depending upon her!

\* \* \*

On the flat square in front of the church, one block from the boys' college, lay The Market of the Snows. It was the usual odorous, crowded, repulsive plaza, where all vendors squat upon the ground, with their wares piled about them, and all buyers press through the narrow aisles, haggling over prices. Occasionally a priest, in garments far from clean, passes up and down the aisles, carrying a tiny image of the Virgin. Both buyers and vendors are expected to pay a penny for the privilege of kissing the worn image.

Crowded to one side of the plaza was a woman of unusual good fortune—she had a stand upon which to place her fruit. This woman, of an open, pleasant countenance which bespoke a large measure of intelligence, and with wonderful dark eyes through which her soul shone, was old in appearance, yet young in years. Before her stood the dirty little table upon which she spread the bananas and oranges that she had brought upon her back from a distance. Under the table, in a grimy dry-goods box, guiltless of pillow or blanket, lay the "most little one" of her four small children, he whom she carried bound across her breast as she staggered under her mountain of fruit. The three other children played about, receiving a resounding slap whenever they rolled under a purchaser's feet, fighting at intervals for whatever they found that could go into their mouths.

The market-places are unroofed. One morning as I stood by the woman's stall I was caught in a sudden swish of rain. I raised my umbrella, stepped back under the shelter of a house and watched the fruit-woman. Producing an oil-cloth, unspeakable as to condition, the mother swept all four of her progeny under the tiny table and covered it, fruit, children, and all, with the cloth. She herself, protected only by a battered old straw hat, stood calmly receiving the down-pour.

A few days later I missed her from her place. Inquiry of her neighbors of the plaza revealed nothing.

"Who knows? It is certain that she is not here; there is no more to it," with the utmost indifference.

A week or so later, as I descended from a street car, I saw her, again standing behind her table. When I stopped to inquire the cause of her absence I noted her wan, hollow-eyed appearance.

"Have you been ill, Adelaida?"

"Why not? But look you at this," and she drew back from the box under the table the filthy rag which covered—not one, but two babies.

The "most little one" had given place to another; a naked little creature of a week, pitiaibly tiny and weazened. Two babies to be car-

ried upon her breast, the fruit to be borne strapped upon her back, the three small, unkempt children to be dragged back and forth, crying as their little feet are lacerated by the cruel stones of the pavement—six mouths to feed.

Where was the father? "Who knows?" There is no marriage among this class. No man is responsible either in the eyes of the law, or in the sentiment of the community, for the upbringing or support of children. That task belongs to the mother alone. May God pity the mothers! There is no one else, either to pity or to help them.

A lovely, gracious Portuguese lady came among us. She was the wife of a gentleman connected with the Foreign Legation, and the mother of a frail, white, little son of two months. *Benedición* was employed as wet-nurse to the babe.

Eight months slipped by, and the little Portuguese boy became a plump, rosy youngster, the delight of his proud parents. But the child of *Benedición* did not flourish. For a small sum each week, he was cared for by an old woman living in one of the hovels that creep up the hills back of Bogota. Neglected, insufficiently nourished, both his body and his scalp were covered with scabs; yet the mother's heart cherished him and yearned over him.

Each Sabbath afternoon *Benedición* was allowed to visit her child, for the *Señora Abascal* was kind to her servants. One Sabbath the woman found the door of the hovel closed. No one was within. No boxes for chairs, no blackened clay-kettles, the usual furnishings of these huts, were to be found. Evidently the place was deserted.

"Unto where has the old woman gone with my child?" asked the anxious mother, at the near-by huts.

"Who knows? We did not see her go to any place," was the answer.

"But surely there is someone who saw her go. Is she in another part of the city?"

"Who knows? There is nothing that is certain."



KETTLES FOR SALE—AND A WOMAN



"Is it possible she goes to the country? Did she not tell anyone that which she does with my baby? Where is he?"

"Why ask more? The thing is not known here."

All that night and far into the next day the poor frantic mother searched the city for her child. She never found him. The probable solution of the mystery was that he had died from neglect, and the frightened old woman, afraid to face the mother, had hidden herself.

Señora Abascal sent out men to hunt for Benedición. She was found, the second day, wild, haggard, her hair streaming—a raving maniac.

We have no insane asylums in Colombia. Neither are there poor-houses, soldiers' homes, old people's homes, asylums for the dumb, the blind, the defectives. These it is that make up our beggar class—the crowds upon the streets that make you feel it a crime for you yourself to be decently clothed and well fed, in the midst of such misery.

\* \* \*

Rosy-cheeked, bright-eyed Socorro (succor) came to me when I was in desperate need of a cook. She knew little of the art of cooking, but she was willing, of a happy disposition, and honest; the last two qualities being unexpected jewels in the character of servants in "tierra caliente" (hot country), where we now dwell. Socorro was plump, neatly dressed, and so youthful looking, with a red ribbon bobbing gaily on top of her shining black hair, that I stared in amazement when she told me she was the mother of ten children.

"Of ten children, Socorro? Why how old are you?"

"Who knows, my señora?" laughing at my astonishment. "But I had not many years when my first baby came to me. She was a little girl, and pretty, oh, my señora, so pretty. All my children are beautiful. More beautiful than their brothers and sisters."

"What do you mean, Socorro? How can children be more beautiful than themselves?"

She laughed heartily.

"My señora always is so lacking in the understanding of our customs. Those children of mine are more handsome than their legitimate brothers and sisters."

Of course Socorro had been the concubine wife of some gentleman. Anyone seeing her well preserved body and youthful spirits could have guessed it. She had not toiled in the streets to support her little ones. Her beauty had bought her a home, perhaps a two-roomed hut, and a servant besides. She and her children had been sufficiently nourished from the baskets of food sent her each week. I understood it perfectly. Were there not a dozen such establishments in our immediate neighborhood? It is the universal "custom of our country."

"But why do you go out to service now, Socorro? Surely your children are small and need you."



The woman burst into tears as she chokingly replied:

"He has deserted me and I must work to give the children to eat."

"The two dollars which I pay you each month will scarcely clothe you and feed ten children."

"Oh, no, my señora, I do not need to feed ten. He put those children into service when they had seven years. Three only are left to me. My little Enrique, oh, but I loved him the most—almost the most—he gave to those Jesuits to make him a priest. Me, the mother of a priest! Is it not wonderful? Three I have, no more. The most little one is tiny, like this little white daughter of you. Oh, if the Virgin would but let me see her!"

"Where is she?"

"I left her in the town of Socorro. Surely you understand, my señora, that I was named for my birth-place, Socorro? Socorro comes to help you from the town of Socorro," and she went off holding her plump sides in the excess of her merriment.

A few days later, the woman hurried into the house and, without going to the kitchen to deposit the huge basket of marketing which she carried upon her head, burst excitedly into my room.

"My señora, you yourself cannot imagine what I saw with my own eyes. Certainly it was my daughter, Rosita, my first baby. It was none other. Oh, but she has grown so big and that handsome. It made so much heat in the plaza and I had such a thirst, I went to seat myself for a moment—oh, just a tiny moment, my señora—in the grog-shop. A girl, but the most pretty of them all, gave me my guapo [native beer]. Then she did not leave me but stood and gazed at me, Socorro, the mother of her. Oh the joy of it! My señora does not know the joy of it!"

As I glanced at my little daughter I thanked God that I probably never would know just this particular joy which she was experiencing. I thought of children in America, sixty years ago, snatched from the breasts of loving mothers, and I wondered: When will the mothers of South America come into their God-intended estate?

*(To be concluded in December)*



A CONTRAST IN COLOMBIA

The child, strapped from morning until night upon her sister's back, is but one year younger than the missionary's son in the foreground of the picture

# The Church and the Social Question—II

PRACTICAL SUGGESTIONS AS TO THE PRESENT DUTY OF THE CHURCH IN HELPING  
TO SOLVE THE SOCIAL PROBLEM

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**I**N the former article was discussed the nature of the Social Question and the relation of Christianity to it. We discovered that the social question, from a Christian point of view is primarily one of spirit, not one of system. It is one of human relationships and is, in a word, simply man's answer to God's question—"Where is thy brother?" and an attempt to respond to the commandment, "Thou shalt love thy neighbor as thyself."

We discovered also that Christianity is the only solution to the Social Question and that this solution is embodied in three elemental laws of Christianity, namely: the law of regeneration, the law of righteousness and the law of love.

In view of these facts, what is the duty of the Church toward the Social Question. We answer that it is four-fold:

## 1. TO GIVE LEADERSHIP TO THE THOUGHT OF THE SOCIAL MOVEMENT

Let it not be forgotten that the Social Question is primarily one of social thought. It is a philosophy before it is an activity. The modern socialists have seen this, and hence they have spent their lives in seeking to mold the thought life of men. They have been social teachers rather than social workers, in all our great centers. We cannot expect to have a society based on Christian principles, so long as our social philosophy is made by anti-Christian philosophers, and materialistic socialists. The times are appealing to the Church to capture the thought of the social movement, to proclaim that there is not a thought in philosophy, an ideal in ethics, a principle in sociology, or a program in practical reform, worth considering, that is not found in Christianity. The most urgent appeal of the times to the Church is to "bring every thought" social, political, ethical and religious, "into captivity to Christ Jesus." The industrial organization of society has attained, in the thought of our times, an importance which has never before been attached to it. The urgent secular questions of the day are the questions of wealth and poverty, of luxury and want, of capital and labor, of peace and war. These all combine to create a strong demand for a social expression of the Gospel of Jesus Christ, and this demand creates an obligation from which no church bearing the name of Jesus Christ can consistently escape.

In the intellectual and social ferment over these issues there often

appears an open opposition to Christianity, involved in a materialistic philosophy which limits the scope of belief and action to the life which now is. A program of exclusively external betterment is often declared to be synonymous with, or a sufficient substitute for, essential Christianity. Such a claim is in contradiction to the truth that "man shall not live by bread alone." If the Church is to bring every thought into captivity to Christ, it must know the mind of Christ regarding the social problems of our day, such as the problem of wealth, the problem of poverty, the problem of industry, the problem of child-labor, the problem of the protection of women, the problem of the Sunday rest day, the problem of democracy. This the Church is earnestly seeking to do. As an evidence of it, we cite the "Social Creed" of the Federation of the Churches of Christ in America; also similar statements made by many of the denominations. To be sure, the Church cannot lay down rules for specific social problems, but it can, and it ought, yes, it must, teach regulative principles for all modern problems, if it is to give leadership to the thought of the social movement. The hope of the world now, as in the preceding nineteen centuries, is that, under the guidance of the Holy Spirit, the Church may discern the truth, and the truth may have free course.

## 2. TO GIVE LEADERSHIP TO THE CONSCIENCE OF THE SOCIAL MOVEMENT

The most imperative need in social awakening is to Christianize its conscience. It is evident that the development and application of the moral and religious ideas of our time have not kept pace with industrial and commercial progress. Conscience is aroused, but perplexed, and the need exists for emphasizing in a more definite way the obligations of the different elements of society each to the other, and the interdependence of the parts of society each upon the other. The Church needs to teach with stronger convictions that men cannot live to themselves alone, and that they must not pursue their own gain in disregard of the rights and the welfare of others. With clearness and without hesitation the Church must affirm as the principle of social practice the fundamental teaching of Jesus, "Whatsoever ye would that men should do unto you, even so do ye also unto them." The social awakening is asking for guidance on the ever enlarging questions of corporate and social duties. If the conscience of this movement can be made and kept Christian, the social movement will be kept Christian. The times are looking to the Church to provide standards that will make the conscience of the social movement Christian. The Christian standards for conscience are found, of course, in the New Testament. They must be interpreted and applied, and the Church is the appointed agent for this work. New moral questions are up today. Men are asking: "Has Christianity moral standards for the corporate, as well as for the personal life of men?" The standards of personal morality



are fairly well fixed and accepted. But not so with public and social morality. President Hadley of Yale has said: "The present evil from which society is suffering is not so much one of character, as one of misunderstanding. We are suffering not so much from bad morals as from defective ethics."

If this is a true statement of the present condition of modern life, it is a criticism and a challenge to the Church. The Church, more than any other organization of society, is charged with the responsibility of teaching sound and effective ethics. In the Gospel of Christ, we have a system of ethics which is both sound and effective. Why then the condition described by President Hadley? The answer is clear. The Church has not been teaching ethics; or if she has, she has not been teaching the ethics of Christ. A truly Christianized conscience will not permit men to gain positions of power and to amass wealth without questioning the means by which both are obtained, and the use made of them. A public conscience which tolerates men who buy and bribe their way into high positions, and men who grow rich by making other people poor; men who rob, not only the present, but a future generation—is not a Christian conscience. Has not the time come when we must affirm with all our hearts that God has not given any man license to sin, either in his individual life or his corporate life; that God has given no man exemption from the trouble and suffering involved in doing right. In an age like ours, so fertile in excuses for every kind of wrong—when men are not asking, "Is it wrong?" but "Is it sterilized?"—when a college professor tells his class that profanity is no longer a sin, but merely a symptom of "a diseased vocabulary"—we need the stern and outward and unmistakable announcement of God's will to assure us that evil does not change with our whims and feelings, and that God cannot accommodate Himself to our so-called moral necessities. In other words, if the Church is to give leadership to the conscience of the Social Movement, it must enthrone Christ in the conscience as the sovereign power.

### 3. TO GIVE LEADERSHIP TO THE ACTIVITIES OF THE SOCIAL MOVEMENT

Never before were so many people concerned with the amelioration of social conditions, and social ideas; never before were there so many movements for human welfare. If these people and these movements are to be kept Christian, the Church must be ready and willing to lead them. The Church must not only teach and inspire; it must actually lead every movement which aims to make men like Christ, earth like Heaven, and the kingdoms of this world the Kingdom of Christ. There is a grave danger just now that the Church may lose her place of leadership in social activities. Already we are hearing about "scientific charity," "practical education," "moral reform," an "ethical revival." These phrases in themselves are not necessarily antagonistic to the Church, but as used by many today they are. Many social

workers discount the Church as an agency in social service, notwithstanding the fact that most of them belong to the Church. Because the Church is in danger of losing her hold on these great human activities which legitimately come under her sphere of work, the Church should lead them. The primary function of the Church is to bring every individual and every department of human life into conformity with the law of love, the law of God. Exactly what the Church must do at any particular time or any particular place may, of course, vary. It must depend upon what is most needed at the particular time and in the particular place, in order soonest to establish the Kingdom of God. There is no hope for society apart from the Kingdom of God, and no hope for the Kingdom of God apart from the Church which is the divine instrument for realizing it here and now.

No movement for the betterment of man and the purifying of society should ever knock at the door of the Church in vain. The Church in the person of her leaders should direct every movement which aims at human well-being. The ancient motto which reads, "Nothing human is foreign to me," might well be taken as the motto of the Church today. This would mean that the Church would give leadership to education, to recreation, to legislation which affects human welfare, and to all the movements which affect the vital interests of the individual, the home, the school, the Church and the State. "The Church," said Josiah Strong, "is fast learning in these last days that the call of Jesus is not merely unto the temple, but also unto the state; not merely into the concealed life, but also into the open life; not merely into a part of life, but into the whole of life." To retain her leadership the Church must be responsive to this call, and in the name of Christ, lead every social activity for human welfare.

#### 4. TO GIVE LEADERSHIP TO THE SPIRIT OF THE SOCIAL MOVEMENT

No one will question that the nature and influence of this movement will be made by the spirit that dominates it. Society has a right to look to the Church for leadership of the spirit which animates the social awakening. The Church, more than any other organization has been charged with the responsibility. The real issue of the day is one of spirit, rather than one of system. Shall the Social Movement be Christianized or commercialized? Shall Christ lead it or shall anti-Christ? These are the most important questions confronting the modern world. The future character of civilization, as well as the future influence of the Church, are involved in these questions. If the Social Movement is to be Christianized, if it is to be led by Christ, the Church must give leadership to the spirit of it. Christ's expectation for society can be realized only through the proclamation by the Church of that Gospel which tells of His sacrifice for mankind, combined with the manifestation of the spirit of that sacrifice in the life of His dis-



ciples. The Social Movement can be made Christian only as it is filled with the spirit of the Cross. The Law of Social Service, "Each for all, and all for each," will be a dead letter unless reinforced by the love which the Cross expresses. To fill the Social Movement with the Cross, in the New Testament meaning of it, is to set in operation the mightiest force in the universe for the regeneration of sinful human nature, and the redemption of sinful human society.

"It is my unqualified conviction," says Professor Sunday, "that the Kingdom of God is to be realized on earth. All the references to it are human references, peace, joy, justice, love—all bear a human face, and must be established among men; and the great agent called of God to do this work is Christ's Church."

What the Social Movement needs more than anything else, is a Cross-begotten enthusiasm for humanity. This will direct the Movement into right motives and right methods. Only as the Church fills the Social Movement with the spirit of Christ which is always and everywhere the spirit of love, service, sacrifice, can it give the leadership which makes and keeps the spirit of the mighty movement Christian.

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## A War Task for Industrial Workers

UNHERALDED, almost unobserved, one of the greatest migrations in history is taking place within the borders of the United States. Now the stream of immigration is not from across the seas, coming in at American ports of entry, but is in the reverse order from American ports of embarkation across the seas, never to return in full numbers. No less significant, up from the farms and the little hamlets, from one place to another, in peaceful array, responding to war needs, thousands of industrial workers are gathering in war production communities for the manufacture of acids, explosives, munitions, and the equipment needed by army and navy. These men and women are enlisting at home by the thousand and by the million as truly for the service of their country as do the boys who wear the khaki and the blue. The overalls, the blouse, the work apron and the bloomers deserve some of the attention and some of the honor accorded to the uniform.

Two classes of communities present acute home mission problems. One is the community, altogether new, created as if by magic on the shores of some bay or stream for the manufacture of ships; or on some inland plain, perhaps formerly desert and waste, for the making of acids and explosives, communities which are to all intents and purposes civilian camps, industrial cantonments, owned and regulated by the Government as Government reservations. The Ordnance Department of the Department of War has reported twenty-four of these places in

various states from the Atlantic to the Pacific seaboard, ranging in size from one thousand industrial workers up to thirty thousand, men and women, in some instances almost exclusively of men, in other cases with women predominating, in some instances families also included. These communities require the ministries of the Christian church.

The other group of communities, presenting problems no less critical, are the old settlements of the country, which have been almost, if not quite, overwhelmed by the sudden inrush of new residents. These have been listed to almost four hundred in number. Some, like Newport News, Va., have increased from a normal population of thirty thousand to a present war-time population of over ninety thousand. This great increase of population, in practically every instance, presents from the point of view of the church, an opportunity and an obligation larger than the local church agencies can meet.

As the American Government is solicitous for the moral and religious welfare of soldiers and sailors, in a manner unparalleled in the history of the world, so it is also concerned for the moral and religious welfare of these civilian armies enlisted in the essential industries of the nation; it seeks to protect and preserve the morale of the home-workers by zones of safety, and by the agencies of wholesome recreational, educational, moral and religious uplift. The Government is inviting the co-operation of the churches in this task, which is fundamentally a home mission task.

But the Government is not turning to a single church, or to one denomination, or to a peculiar and sectarian group. It is turning to all with an invitation for co-operation in some united form. That united form is available in what is called the Joint Committee on War Production Communities.

The Joint Committee on War Production Communities consists at present of sixteen persons. After certain conferences in preparation, the committee held its first meeting for organization on July 15, 1918. Into its membership are blended practically all of the evangelical Protestant denominations of the country, through three channels of approach:—

(1) The General War-Time Commission of the Churches, which was created in the fall of 1917, by the initiation of the Federal Council of the Churches of Christ in America, and is therefore representative of all of the denominations represented in the Federal Council, and has added to itself members of some denominations which are not in the Federal Council, has appointed five members of the Joint Committee, reserving two places, now vacant, later to be filled.

(2) The Home Missions Council, which is composed of thirty-five organizations working in the home mission field, representing twenty-three denominations, has appointed seven members of the Joint Committee.

(3) The Council of Women for Home Missions, itself a united

organization of women, representing seventeen women's boards engaged in home mission work, has appointed two members of the Joint Committee.

This Joint Committee is, therefore, in its composition a broadly comprehensive and representative body, probably as inclusive of Protestant Christianity in America as any body which up to the present time has ever existed; and behind it are the money-spending departments of the great denominations of the country, which in their normal home mission activities have been annually disbursing budgets of from twelve to fifteen millions of dollars.

For its organization this Joint Committee appointed as Chairman Mr. John M. Glenn, an Episcopalian, and the Executive Head of the Russell Sage Foundation; Secretary, Rev. Alfred Wms. Anthony, a Baptist, Executive Secretary of the Home Missions Council; Treasurer, Mr. William T. Demarest, of the Reformed Church of Christ in America, Treasurer of the Home Missions Council; Executive Secretary, Rev. Worth M. Tippy, a Methodist, Executive Secretary of the Commission on the Church and Social Service of the Federal Council; and Associate Secretary, Rev. Howard R. Gold, a Lutheran, formerly associated with the Commission on Church and Social Service.

The administrative staff, headed by Dr. Tippy, was taken over from the Federal Council with its willing concurrence, and also contributed in effect by the General War-Time Commission, since it has been serving that Commission as its agents for survey; and is the Commission on Church and Social Service of the Federal Council.

This Joint Committee recognizes three functions which it must perform in behalf of the united Christian Church of the United States:—

(1) It must make investigations of these war production communities, both the newly created ones and those overwhelmed with sudden increase of population.

(2) It must furnish immediately some form of religious service, though perhaps temporary in character, which in the name of the church shall bring the ministries of the church to the men, women and children of these communities.

(3) It must perform that delicate and difficult service, when the time is suited therefor, of assigning responsibility to the single church or denomination, or to the several churches and denominations, which may properly assume the care and the continuing nurture of the churches which may have been formed.

The churches created in these new settlements, during the time of temporary occupancy, are to be known as Liberty Churches. The Government proposes to give them housing accommodations within the community houses or the school houses, which are erected with the purpose of serving the whole population in a broad, and somewhat unusual, manner. The scarcity of labor, and of building materials,



prevents the erection of church edifices as was at first proposed. The churches through this Joint Committee are asked to provide the competent pastors, directors of religious education, visitors and welfare workers, who may serve as living representatives of Christ and His Gospel.

The invitation of the Government for the co-operation of the church in these important industrial centers is in harmony with the very genius of our democracy, and of our national history. Here is a testimony from our highest national authorities that the religion of Jesus Christ, and the morale which can rest on no other foundation, are needful for the national welfare and security. This implication lies in three directions:—

(1) For efficiency, judged from the point of view of military and naval needs, religion, strengthening and confirming the moral fibre, is as needful as sanitation, education and the co-ordination of any of either the coarser or the finer elements which constitute a sound and perfect man.

(2) There is involved the recognition that that high idealism embodied in the Gospel of Jesus Christ, an idealism which differentiates the American people from those who rely upon the gospel of brute force as widely as the East is from the West, must be preserved in order to make us fit to win the war, and worthy thereafter to enjoy and regulate the results of peace, when victory has been achieved.

(3) There is involved also a recognition that, when the church unitedly is invited into the fellowship and co-operation of the Government, the relation of church and state is adjusted in harmony with the Constitution and with the genius of our people, without entanglements, without prejudices on either side, for to no one denomination is preference given, or special privilege accorded, but to all, to the Christian religion the doors of opportunity are thrown wide, for ministry and service. In matters of conscience, in the free exercise of polity, of policy, and of custom, there are no restrictions.

In this great migration of the American people, here within the limits of the homeland, arises a new and great opportunity for the church, adapting her old agencies somewhat to new exigencies, to render a great service of far-reaching importance to the nation, and through the nation, to the other nations of the world, and through mankind, to the Kingdom of our Lord Christ.

A. W. A.

This is my Father's world.

O let me ne'er forget  
That tho' the wrong seems oft so strong,  
God is the Ruler yet.

This is my Father's world.

The battle is not done.  
Jesus Who died shall be satisfied,  
And earth and heaven be one.

This is my Father's world.

Should my heart be ever sad?  
The Lord is King!—let the heavens ring  
God reigns!—let the earth be glad.

—MALTBY D. BABCOCK.



# The Red Cross Unit in South Africa

BY CAPT. B. CARTER MILLIKIN

With the American Red Cross Unit in Palestine

**A**FTER having studied and taught about Africa, it has been a rare privilege to see it and to gain, through personal contact with those who are in the midst of them, some insight into the great problems whose right solution is so important to the development of the country and its people.

Our journey has been of great interest, particularly the stop at the beautiful island of St. Lucia and the glimpse we had there of life in the tropics. We did not stop at St. Helena, but we saw the island on the horizon, and the sight brought a flood of historical memories. Greater punishment could hardly be devised than the soul of the restless Napoleon must have suffered. We are tasting newsless life—for the wireless is not reported to us, and the papers of South Africa contain all too meager accounts of what is doing in the great world, and practically no American news,—and so we can begin to imagine what the silence must have been.

Cape Town attracted us strangely. It lies just at the base of a bold, square-topped bluff, known as Table Mountain; it commands a superb view of the ocean and, to the northward, of the great mountains behind which lies Africa. One finds much to suggest the cities of our own Southland, and little to make him realize that he is in the Africa of which he has read.

As we were the first Americans in khaki to pass this way, we were the observed of all observers, and the recipients of much attention and of beautiful hospitality. This was true not only of Cape Town, but of all South Africa. Wherever we went people vied with one another to show us kindnesses. We were proud and happy to have the opportunity to make clearer to our allies in South Africa what the United States is doing in the war, her motives in entering it, and the purpose with which she is doing her bit. When three of us who remained behind at Cape Town were introduced as "representatives of our brave ally, the United States" to a great audience at a reception given in the Town Hall to several hundred "Springboks," returned wounded and invalided from the front in France and in German East Africa, we were received with tremendous enthusiasm. It was a thrilling sensation to represent one's country, and to feel proud of her and sure that she is in the right and is doing her part right nobly.

We were greatly interested to see Groote Schuur, the fine home of the late Cecil Rhodes, and to stand in his bedroom and look forth as he must often have done at the stretch of coast and at the mountains shutting off the view of the great Dark Continent. What dreams he



SOME "RAW" NATIVES PASSING THE MISSION CHAPEL AT AMANZIMTOTI,  
SOUTH AFRICA

must have dreamed, and what plans he must have made for their realization! And now they are coming true, as the threads of the gleaming rails are lengthening northward from the Cape, and southward from Cairo, to meet ere long and connect the extremes of the continent.

Desiring to see all we might of native life, of the problems of the impact of civilization upon the natives, and of the constructive work for their development, three of us left the ship at Cape Town and journeyed overland, while the rest of the party continued by ship to Durban.

We had just a week—and we fondly thought in that time to see something of Johannesburg, and then to visit Lovedale Mission. But Lovedale had to wait for our next visit to South Africa, as we had not counted on the distances nor on the difference between the speed of

our great transcontinental trains, which go from New York to Chicago in less than twenty-four hours, and the trains here, which take more than twice the time to go less than that distance. The railroads here are narrow gage, which lessens both speed and carrying power.

Our train was delayed by a wreck ahead, so we had a glimpse of Ladysmith, famous for the siege during the Boer War, and of Bloemfontaine. The way lies over the Karroo, a vast stretch of veldt barren save for a scrub brush very much like our sage, too dry for agricultural development without irrigation, but affording grazing land for great flocks and herds. We had some glimpses of native kraals—little clearings each with its cluster of low round huts built of mud and sticks and thatched with grass, and its company of tiny naked kiddies. Just as the sun was setting in a blaze of glory behind the dry brown hills we saw a picturesque black shepherd, with blanket and stick, driving his flock back to the fold in the kraal, at whose gate stood his wife and little brown babies. How Millet would have delighted to picture it!

At Johannesburg, besides enjoying much hospitality during our two days' stay, and addressing a recruiting meeting from the steps of the Town Hall, we had rare opportunities to see something of the life in the compounds and locations in which the natives are segregated, and to confer with those interested in and working for their welfare.

An afternoon was devoted to one of the larger mine compounds where 4,000 men are housed. The natives come from East Coast and West Coast—from a radius of a thousand miles. They represent many tribes and peoples, and we found it most interesting to note the differences between them. A single great mine employs 13,000 of them, all men between the ages of 18 and 45 and very carefully chosen with a view to their health and their ability to render good service. Their wages average a little less than two shillings a day—about 45 cents—besides which their food and sleeping accommodations are furnished. While the compounds are not closed, the workers are in a measure protected from the sellers of illicit liquor—the great enemies of the native laborers all through South Africa. The houses in which the men sleep interested us. While the older models are far from what they should be, being poorly ventilated and having only rough shelves on which the men sleep as they may, the newer models have ample ventilation near the roof as well as from windows. Along two sides of each house are two rows of bunks, each man having his own place about three feet wide by six feet six inches long and separated from his neighbors by a partition two feet high. All are of cement, and thus can be cleaned easily and frequently. The men provide their own bedding and clothing—the latter only a blanket for many of them when off duty.

We saw the great kitchen where the food is prepared, and the shower bath, which about a hundred were hugely enjoying when we looked in, and the fine hospital where those who are sick or injured have the best of care. We were told that the death rate has been low-



ered from 28 per thousand in 1910 to 8.02 per thousand this year. Of the 13,000 employees the average is about 200 in the hospital at a time, which is the more impressive when one learns that a man is obliged to be either actually on his job or in the hospital, and that they compel the men to have treatment even for the slightest wounds, thus avoiding serious trouble in a very large percentage of cases. Capable white



SOME NATIVES AND THEIR HOUSES IN THE CROWN MINES COMPOUND,  
JOHANNESBURG

doctors are in charge of the hospital, and the head nurses are white. But they are training a corps of native nurses, and see large possibilities in them.

On the whole, in view of all I had read and heard on the subject, I was agreeably surprised to find what good care is being given the natives and the extent to which they are being taught cleaner and better ways of living than those to which they are used. Granted that the main motive for this is the greater economic value of the natives under proper conditions, and also that all this care is of comparatively recent date, it is none the less encouraging to find, as we did find, the government and mine officials who are charged with native affairs so deeply interested in native welfare and progress.

Living conditions for the natives outside the mine compounds are by no means so good. It is obviously harder to control conditions in the slums and the districts where the blacks congregate, and we found ourselves heartily in sympathy with the efforts of the few individuals who are agitating the cleaning up of municipal compounds and the abolishment of the sale of liquor, which is such a curse to the natives.



Very little is being done for the education of the native laborers, and much of what is being done is under missionary control.

It is in the moral realm that one sees the greatest danger of injury to the multitudes of men away from their accustomed tribal restraints. In view of some of the native customs, the herding together of so many men creates very serious moral problems, both in the compounds them-



WHERE THE WORKERS SLEEP IN  
THE 'CROWN MINES' COMPOUND,  
JOHANNESBURG

selves and in the community. Here commercialism is inadequate to meet the situation, and the fact that a large proportion of the white population is interested only in the profit to be made from the labor of the native, makes hard sledding for those who seek some way to lift rather than to degrade those for whom their employers surely have heavy responsibility. Missionaries are making attempts to reach the natives in the mine compounds and elsewhere, but their efforts are limited by the interest of mine owners or lack thereof, and by the antagonism of white labor, which does not desire that the native be raised, for fear of his competing successfully in the skilled trades. At present he is only permitted to engage in the various forms of unskilled labor, which the whites are only too glad to have him do for them. Thus the jealousy of the white labor party

keeps the native from the skilled labor which he is quite able to learn to perform.

As members of the Red Cross Commission, we were able to get some points of view which it would, I think, have been hard to get in one's missionary capacity. A few quotations from conversations with officials engaged in native affairs may be illuminating:

"Unquestionably the native does deteriorate, especially in the towns where there is no adequate provision for housing him. In the mine compounds of the modern sort, conditions are much better for him."

"In the 'black and tan' sections of the cities he mixes with the worst sort of whites, and his respect for all whites is thereby lowered."

"The native is quite capable of rising, but we do our best to keep him down. This attitude is all too general among the whites, but is clearly wrong."

Nothing saddened us more than the missionary situation as we

found it. In Johannesburg alone there are, we understand, about twenty varieties of Christian missionaries, preaching as many different interpretations of Christianity, quite unwilling to co-operate for united work on a large scale to meet the crying need for Christian social service, and, many of them, making a sad impression upon the white community by reason of their vagaries and their personal limitations.



STUDENTS AND FRIENDS AT THE AMERICAN MISSION CHAPEL, AMANZIMTOTI,  
SOUTH AFRICA

Among the deepest impressions made upon me so far is the need for closer co-operation on the part of missionary societies, both in their work on the fields and in the selection of those to be sent out to represent them. Only those who are big and broad and sane and trained, as well as consecrated enough to present to those to whom they go and to those with whom they travel and associate, a wholesome, virile type of Christianity should be allowed to enter foreign missionary service. Better far to rule out some consecrated young people on the ground of limited qualifications and preparation than to run the risk of the harm that may be done to the cause of Christ by the type of missionary who cannot command the respect of the European community with which he must come into contact, and whose support he ought to gain. I long to return and tell young Christians how urgent and how extremely attractive I have found missionary work to be, and to emphasize the point that we have no right to give it other than our best young life, life thoroughly trained for its task.

At Durban, the beautiful city of Natal by the sea, I had an opportunity to visit the splendid piece of work which the American Board

is doing at Adams Mission Station, Amanzimtoti. Its location is rarely beautiful. Out in the hills, high enough to be thoroughly healthy, commanding an extended view of the country and of the sea, the mission has land enough to admit of extended agricultural work, from which a large measure of support should ultimately come.

Going from class to class, we were interested to note the breadth and the practical nature of the education being afforded the native. He is being fitted to assume a place of leadership among his own people, and, if he can be guided into that place there is a large future for the educated Zulu. He must, of course, live down the fear of the white community that he desires to compete with the white man on his level; for so long as this fear is uppermost, strong opposition may be expected to *any* progress for the native peoples. One hears many whites complain that the natives are spoiled by education. Usually, however, a little probing brings the admission that it is the natives who have had only a superficial contact with "civilization," not those who are the products of mission schools, who have created the impression.

In the chapel service the dominant impression was of the wonderful singing. No instrument was used, but the richness of the voices gave the effect of a great organ. The students sang for us in English and then in Zulu, and we had opportunity to hear and to admire their musical language.

We were interested in the fine workmanship on the beautiful home of the principal, built by student labor. It would do credit to any group of workmen. We were also interested to see the stretch of sugar cane under native cultivation—an important asset for the school.

It was my great privilege on Sunday morning to go out with Mr. LeRoy, the principal of the school, and two members of the faculty, and with an interpreter who is a student in the theological department, to an outstation where services are held under a great Mtombe tree.

The parent tree with the younger trunks springing from it covered a space about sixty feet in diameter. Near the center was a rude pulpit, and there were logs for those to sit upon who might not prefer the ground. We found there one of the missionaries and with him ten of the older students—second generation Christians, who had come to form our choir. Word of our coming had not been widely circulated, so the attendance was not far above normal, but there were about sixty-five there,—several members of the church, a considerable group of men and women who, while not yet confessors, are indicating real interest, and a number of pretty raw heathen. Three of the women were nearly naked, very much decorated with red clay and bright beads, and each bearing her little offshoot sitting astride her back and held in place by a strip of cloth. It was most interesting to see the people quietly approaching from all directions, and padding in on their bare feet. Some carried dishes of food on their heads, as it is their hospitable



custom to bring food for the preacher and the boys who come to help with the singing.

The service was in Zulu—musical and sweet save for the occasional clicks which we Europeans find so hard for our stiff tongues. I found it thrilling to stand with these simple people and sing with them the hymns we love, whose tunes were familiar to me, but whose words in Zulu were strange. The reading of the Bible and the prayers were most solemn and impressive, despite the fact that the only words I could understand were "Baba" and "Jesu." They were followed with close attention. Then I was introduced to the people—and to my first experience of talking through an interpreter. It was hard work—in spite of the fact that he was skilful and really made a most flowing speech out of my feeble effort. My heart at least was warmed as I spoke from our beloved John 3:16.

Two native men and one woman prayed—most fervently—and again I was thrilled to hear them pour out their hearts to God, whom they have come to know and love, and to realize the practical value of missions to save and add value to life.

After the service we all sat down on the ground and enjoyed a native meal—mealies, or corn boiled in the husk and allowed to cool (most delicious,—we make a great mistake to dress it up as we usually do); amadumbi, the root of the elephant ear, young and tender and sweet; amadumbi-dumbi, the same root grown larger, and not so tasty; izindhlubu, a nut not unlike our peanut, and possessed of the same "moreish" quality; and a sort of muskmelon. We made a hearty meal, to the great delight of the simple folk whose gracious hospitality had provided it. Then we washed our hands in the cleanly and economical manner of the Zulus by pouring a little water over them, and were ready for the long walk home.

On our way we called at the kraal of Mr. Mkani Mpumulo—a very old man whose five wives and more than twenty sons (he does not know how many daughters he has had, having never taken the trouble to count!) give evidence of his heathen estate. Two of his sons, however, are interested in the church and have refused to take more than one wife. The kraal is a fine large one, with a big hut—its walls of mud and sticks and its roof of a grass thatch—for the old man and



AN AFRICAN FLOWER  
OF THE SLUMS



another for his sons, a hut each for his wives and for his sons' wives, and the usual cattle enclosure. A truly patriarchal life, you see!

We entered the largest hut, and found its floor smooth and polished with its covering of fresh cow dung—"native cement," the missionaries call it. In one corner were three goats—very much part of the family. In another corner—if a round hut can have corners—were the cooking utensils and the gourds full of maasi, the fermented milk of which they are so fond—and of which we later had to partake, to the great distress of at least one of the visitors.

The mother of the family, in characteristic native undress, and with hair stiffly dressed with red clay to show her wife's estate, occupied a place on the floor not far from the goats, and three or four naked little children were playing about. Around the walls hung the gala dresses of the family—roughly dressed skins and strings of beads and bits of bright-colored cloth—while the family's beds, made of woven grasses, were neatly rolled and laid aside for the daytime. By comparison with other huts which we saw, this one showed the dawning of higher standards of living, being clean and orderly, and constructed with greater care.

I confess to a feeling of surprise that the native life which I have seen was not more repulsive. The people are very human and attractive. They have, many of them, beautiful bodies. It is a pleasure to watch the play of the muscles under the chocolate-colored surface of the shoulders of the carriers and stevedores who work about the vessel. The simplicity and the genuine courtesy of the people must make their appeal—but the strongest attraction is the greatness of the need which the lives and the faces show, and the challenge to see what may be made of them through sane sympathy and practical education, *by* the power of God. Such a mission field as Amanzimtoti would be a wonderful place in which to live one's life.

On Sunday evening I had the great privilege of preaching in English to all the students in the fine chapel at Adams. It was inspiring to speak to those young African men and women, and to sound the same note of service—the call thereto and the privilege thereof—as I would have sounded had they been a group of American students in the dear homeland. These black boys and girls have tremendous opportunities before them if they will but go back to their kraals and villages and live and teach there the new life into which they themselves have entered. Some are seeing the vision, and are giving up what to them are large financial opportunities for the greater privilege of preaching the Gospel and teaching their own people.

Both Amanzimtoti and Durban, however, call for genuine sacrifice on the part of the missionaries. The life of the missionary is by no means one of softness and ease. The work is hard, monotonous and exacting; the large part of the community is out of sympathy with it—and it is not easy to be continuously misunderstood.



# BEST METHODS



BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

## The Christmas Missionary Opportunity

**A** GAIN the Christmas time draws near.

Dost thou sigh for Bethlehem?

Would'st thou that thine eyes might behold the glory of the star over Judea's plains? That thine ears might hear the music of the angel's song?

Condemnest thou the keeper of yon inn so overcrowded with meaner guests that no room was there for the Christ? Enviest thou the shepherds privileged to pay first tribute to the new-born King?

Thinkest thou thy gifts would have shamed the rich treasure of the wise men could'st thou have hastened to Bethlehem to open thy treasures and lay them at His feet?

\* \* \*

Know then that the Christmas message brought with it also a Christmas commission: that the angel who said

"Behold I bring you good tidings of great joy" said also "Which shall be to all the people."

Watch thou lest because of thy lack of zeal the light of the Bethlehem star fall short of "all the people"; lest thy voice fail to re-echo the angel's song for those who have never heard.

Search thine own heart lest in these days of overcrowding it denies place to the Christ and in its empty fullness of things it finds no room for His great Commission.

Know thou that thou may'st open at His feet today thy treasures and speed them on as messengers of His to bear the Christmas message to the millions for whom His Great Heart yearns who know not that the Lord has come.

Nineteen hundred years and more are gone since the Christmas message first was given, yet there remain more than one thousand millions of "the people" to whom it has never yet been told. We speak of millions so lightly in these days of big figures that scarcely do we comprehend the immensity of that great throng who have never heard of the only Savior of the world. For every moment that has passed since He bade us go into all the world there is one somewhere who has never heard the Christmas message. During

this Advent season, as our hearts make ready again for the coming of the King, let us prepare for the greatest missionary Christmas the world has ever known. Never was there a world of so much suffering, never a world of so much need, never a world of so many aching hearts and, because of the suffering and the need and the aching hearts, never was there a world of such missionary opportunity. Begin now to prepare the whitest of white gifts for the King.

### Love That Gives

The beginning of all Christmases was recorded when it was written "For God so loved the world that he gave his only begotten son." Here also the boundaries to be touched by Christmas love were defined with a world-wide circle. No Christmas can there be without giving—and short of full measure falls every Christmas celebration that does not embrace a world in its reach.

Christmas, 1918, should be the world's greatest giving Christmas. The slogan "No Christmas presents this year," should mean the release of funds for real giving to Him whose birth we celebrate. The long list of "Useful Gifts" which we were wont to grab at frantically just before Christmas to pay back the people we knew were grabbing similar lists to pay us back with dust catchers for the rest of the year, are not going to be used this year.

People everywhere are planning to open up their treasures and pour them out for a great needy world. Shall our churches and our missionary societies stand back and miss this great opportunity, or shall we plan in all our churches this year such Christmas giving as we have never dreamed of proposing before?

### Christmas Guests

The home base is a good starting point for all enterprises. One of the great lessons the war has taught us is more unselfish sharing of our homes. We have swung wide the doors to our men in khaki. In such a time as this no one wants to be numbered with the man who eats his morsel alone. Even before the lessons of war-time hospitality, some of our missionary leaders had thought of the loneliness the Christmas holidays brought to foreign students in our American schools, and had included them among their Christmas guests. When we remember that there are in our United States 1,500 students from China, 1,000 from Japan and more than 2,000 from South America, with smaller numbers from

other lands, we catch some idea of the possibility of Christmas hospitality.

A great missionary leader of China said: "One student who returns to China thoroughly converted is worth a whole mission." From the secretary for China of the Continuation Committee of the Edinburgh Conference came this message when he found that the man who worked hardest, after the Chinese Revolution, to make Confucianism the state religion of China was a Ph.D. of Columbia University: "What were the Christians in America doing during the years he was in college?"

Miss Siok Au Chiu, a Radcliffe student, furnishes us this delightful description of her first Christmas in one of the choicest Christian homes in America:

### American Home Life

"The first American home, where I had the fortune to be welcomed the first Christmas I was in America, was a cosy little one of three—mother, daughter and uncle. It was in the town of Beverly, Mass. I was not the only lucky one, for five other Chinese girls were also invited. It was late that Christmas eve when we arrived at the house. Except for the light in front of the door, the house was dark. As the mother and daughter of the house ushered us into the hall, and as we turned our heads toward the dimly-lit parlor, something gleaming and sparkling struck our eyes. 'It's a Christmas tree purposely put up for you children,' said the kind mother, beaming with smiles. 'Now you must go to bed at once and rest yourselves. Norma will take you upstairs and put you to bed.' No matter how curious we were, we were guests there for the first time and could not very well intrude into the parlor to have a peep at the tree, much as we wished to do so, before going upstairs. The charming daughter, Norma, took us upstairs and showed us the bedrooms. There were a single room, a double room, and a large room with two double beds and a couch. 'You may choose your room-



mates. Two of you can go into the double room. Perhaps you two had better take the double room,' she said in a very pleasing voice, looking at Lucy and Grace who were sisters. 'Mother says that we'd better put the weak one in the single room so that she can have as much rest as she wants.' Having said so she looked at me. I was not really weak, but I had not been feeling well at all during my last few months in America, owing to the change of climate, I suppose. My kind Bradford teacher had been so thoughtful that she wrote to the mother about my not being well, as soon as the invitation came. So the single room was assigned to me, and the rest of the girls had to take the large room. After having shown the rooms, Norma bade us good-night and went downstairs. Knowing that there was nobody else on the top floor we began to feel at home and inspect our rooms closely.

"'Aren't the beds soft and comfortable? New blankets and comforters!' whispered one of the girls.

"'Here! we have each a writing-table and a chair—stationery and ink all provided!' cried another softly.

"'Come and see the number of hand and bath towels all beautifully embroidered with initial P—so nice and clean!' exclaimed another girl coming out of the bathroom.

"'Silence,' said another. 'It would be a shame if we are overheard. Let's think of something to celebrate Christmas. Why not sing a Christmas hymn in Chinese early in the morning before they are up?'

"'That's a good idea, but I've forgotten the words.'

"'We can write out the words and learn them by heart. We need only one verse. They won't know it if we repeat the same verse many times.'

"One of the girls who was gifted with a better memory than any of the rest, began to dictate the first verse of the hymn, 'Joy to the world,' in Shanghai, while another girl wrote it down in Chinese. After some more whisperings and giggling we all went

to bed. At about half past four we got up, walked on tiptoe to sit on the staircase by a candle-light, and began to sing our Chinese hymn with the one verse repeated several times; then it was followed by 'Silent Night' in English. As soon as we had finished singing we ran to bed again and rested until it was time to get up for breakfast.

"At breakfast table, Mother P—asked Uncle McGill if he had heard any angels singing early this morning.

"'Sure enough,' remarked Uncle McGill, 'and they were not American angels either, for they sang in a language I could not understand. They were sweet though.' Uncle McGill was always in good humor.

"'It was really angelic,' repeated Mother P—.

"'The lovely singing is still in my ears,' Norma joined in.

"We talked a great deal at the breakfast table, the hostess, the host, and the six Chinese guests all taking part. When we were about to rise from the table Mother P— said: 'We must now go to see what Santa Claus has to give us. I hung six stockings for you six children with your name on each.'

"We all left the dining room and went into the parlor. As soon as we caught sight of the six red silk stockings hanging on the fire-place loaded with Christmas gifts, we forgot that we were in a strange home and began to shout with joy. Besides the gifts in the stockings there were packages printed with our names. As we emptied our stockings and opened our packages we found Christmas presents from both known and unknown friends—candies, nuts, books, handkerchiefs, sewing-boxes, pictures, picture-frames, Christmas cards, home letters, and what not. For the most part of the morning we could do nothing but sit before the fire-place reading and answering letters. We could not help telling our dear ones at home of how thoughtful and kind Mother P—, her family and her friends were



to have planned such a surprise party for us, whose memory of our 'Home Sweet Home,' was still fresh in mind. Had we been left in the boarding school for the vacation with a few school teachers and servants, our first impression of an American Christmas vacation would have become a cold and dismal one. Now our home letters were filled with jolly, happy messages and beautiful descriptions of the home whose mother had been farsighted enough to have seized the first opportunity to impress on us a most beautiful picture of American home life.

"Our first morning in a strange home passed away more quickly than under ordinary circumstances. Soon the Christmas dinner was ready. It would have been a grand occasion even for American children. Besides our family of nine, there were an old lady and an old gentleman, who were Mother P——'s good friends. Eleven of us made up quite a large family. The most wonderful sight at the dinner was the appearance of an enormous turkey. We had tasted American turkey at the last Thanksgiving dinner in the school, but we had never seen a whole turkey brought to the table. In our little minds, we began to tremble for Mother P——, as we were anxious to know how she would handle such a huge turkey. But the size of the bird did not trouble Mother P—— at all. She kept on talking now to her friends, now to us girls, and without showing any nervousness, she finished serving eleven of us in a few minutes. The charm of her conversation dispelled our sympathetic nervousness for her. There were more things on the table than I could readily count. In fact, all the good Christmas "eats" purchasable at market were represented. We left the table stuffed up to the neck with delicacies.

"After dinner, we all sat around the fire with our sewing to pass the time. Mother P—— suggested that I should sing something, as she knew that I was taking vocal lessons. In order

not to disappoint her, I made an effort at showing my little, frail, broken voice. 'She has a sweet voice,' was the polite remark, given more for the sake of encouraging me, I believe. My singing was followed by piano solos by some of the girls. The most enjoyable number on the musical program of the afternoon was the song, 'It's a Long Way to Tipperary' by a maid, at the special request of Mother P——. She stood at the door of the parlor in a modest manner and started to sing right away without bothering about the right key or giving excuses. She did not have a trained voice, but she knew the song well, was steady, and completed her performance without a break anywhere. If her singing was not appealing, her courage and sweet disposition were admirable. Personally, I marvelled at the simplicity and willingness on her part, because she was not a young girl. She was heartily applauded.

"As the weather was not fine for the whole day, we stayed in the house the rest of the day. About half past six a light supper was served. After supper, Mother P—— read to us until about half past nine when she conducted prayers and sent us to bed with a motherly kiss, and so ended our first day in a good, orderly, pious, American Christian home. The combination of motherly tenderness and fatherly solemnity in Mother P——, the charm and sweetness of sister Norma, and the boyish disposition and ever entertaining humor of Uncle McGill revealed to us, as never before, the genuine characteristics of true Americans in their home.

"Our program for the rest of our holidays was far from monotonous. One day we were invited out to tea; another day we were entertained by the young people of a Congregational Church in Beverly; again another day Mother P—— took us to Boston and Cambridge to see the famous buildings and historical places. Now and then, Mother P—— would give tea parties and dinner parties in order to introduce American friends. And so

on we went through the week with no two days having similar activities and amusement.

"Our first Christmas vacation in America passed away like a dream, and left in us the impression that we had been in America for months, and created in us the feeling of being at home."

#### A MISSIONARY NOTE IN THE DECORATIONS

*Try Some of These Suggestions*

A large outline map of the world wreathed in greens. Tiny star-shaped apertures cut at every mission station to which the congregation is contributing. Behind each of these a small electric light. Above the map a large star outlined with lights. As the Scripture story of the coming of the Savior is told, turn on the lights which outline the large star representing the star of Bethlehem. As the story of how the light of the Christmas star has been carried to the different mission stations is told, flash the light through the stars at these points. Candles may be used where electric lights are not available.

\* \* \*

Two large charts or banners framed in greens, one on either side; on one, "The Christmas Message: Behold I Bring You Good Tidings of Great Joy." On the other, "The Christmas Commission: Which Shall Be to All the People."

\* \* \*

A large star made of pasteboard covered with red, green or gold paper. In the center a picture of the nativity; on the points of the star, pictures from mission stations in different lands in which the Gospel is being preached; underneath, the query: "How points our Christmas star?"

\* \* \*

A map of the country or countries to which the Christmas offering is to be given; some one in each class or circle appointed to collect the Christmas offering and convert it into bills; as these are brought forward by class representatives, festoon them around

the map in a frame made for that purpose.

\* \* \*

Cut large Christmas bells out of red cardboard. On each one paste a missionary picture and one or more words of the verse: "Good tidings of great joy which shall be to all people." Suspend bells on a rope of greens.

#### EIGHT SUGGESTIONS TO GIVERS

INSTEAD OF POST CARDS mail attractive missionary leaflets to bear your Christmas greetings to your friends this year. Some of the Boards have issued dainty folders wreathed in holly and decorated with Christmas bells. Hundreds of these leaflets were sent out last year carrying a new missionary message of Christmas to many people. Write to your Board for sample. If you fail to find any, address an inquiry to the editor of this department.

GIFTS FOR OUR OVERSEAS FORCES should be the first ones to go. Serial letters written by different friends, sent early with a "Do not open until December 25" seal, may turn a day of loneliness and gloom into a day of gladness. Pathetically humorous is the arrival of Christmas presents long after the New Year has been ushered in. Hasten your greetings if an ocean voyage lies before them.

Since it is very difficult this year to send parcel post packages, Christmas purses are being made up for many missionaries, which will enable them to supply some needs long overlooked. Cash gifts have the additional advantage of being free from duty.

A GIFT THAT LASTS through the year is the MISSIONARY REVIEW OF THE WORLD sent to your pastor, or some other friend, to your home and foreign missionaries, or to the reading room of a college or library.

FOR THE BOYS AND GIRLS a year's subscription to *Everyland* means twelve gifts instead of one and begins a missionary influence which can not be estimated.

ADD MISSIONARY BOOKS to your Christmas shopping list. More than

one great man has paid tribute to the molding influence of the friend who placed good books within his reach. Some of the splendid missionary books, new and old, should have place in your Christmas giving—to the girls and boys of your acquaintance, to your Sunday-school library and to institutions for children. Here waits opportunity.

At one of the summer conferences a messenger boy in his Western Union uniform rode along just as the delegates were gathered on the broad steps for story hour. The spell of "Once upon a time" bound him and he stopped to listen until the story was finished.

"Like that story?" asked some one.

"You bet," was the ready answer.

With an eye quick to see opportunity, the chairman of the conference who was standing by got a copy of "Stories of Brotherhood," the book from which the story was taken, and gave it to the boy, telling him that there were other stories as interesting as the one to which he had been listening.

Just a messenger boy who paused as he rode along—just another chance to help make a boy's ideals.

Just a girl who takes you up and down on the elevator every day—just the privilege of giving another life a world vision.

Just a delivery boy who comes to your door—just another missionary opportunity that awaits you, cap in hand.

Just a thoughtless boy and a careless girl here and there, but among them are boys that will think and girls that will care if we place in their hands the stories of great deeds and heroic service.

#### A NEW BOOK OPPORTUNITY

A man heard the other day for the first time the story of Lilavati Singh, that young woman of India of whom ex-President Harrison said that if he

had given a million dollars to evangelize India and this wonderful woman were the only convert he should feel that his money had been well expended. This man was greatly impressed by hearing that Miss Singh had said that after reading Drummond's "Greatest Thing in the World" she went to her room and, falling on her knees, thanked God with tears of gratitude that Christian people had made it possible for her to read a book like that.

"Make it possible for another woman to read such a book," he said as he handed a dollar to the woman who told him the story.

One of the recent committees of the Federation of Foreign Mission Boards of North America that is opening up and entering into a new field of marvelous opportunity is the committee on Christian Literature for Women and Children in Mission Fields. Think of the opportunity of placing in the hands of a Japanese woman a copy of "The Meaning of Prayer!" When we think of the unread treasures of our own book shelves and then hear from the lips of our missionaries how eagerly the Christian women and children of Oriental lands are reaching out for the pitifully small number of Christian books translated into the languages of the mission fields, we welcome the dollar drive announced by this committee. A one dollar Christmas gift will place such a book in the hands of some Oriental woman or child. Contributions may be sent to Miss Alice M. Kyle, chairman for the committee, 503 Congregational House, Boston, Mass.

**GIVING THAT COSTS.** Only to those who share in giving that is really sacrificial does the true joy of Christmas come. Do not be afraid to propose to your society gifts that call for genuine denial of self.

Several years ago three girls decided that by self-denial they could save enough to send a Japanese student to a theological seminary. This Christmas they have the joy of knowing that their gift, which has been con-

\* Published by the Missionary Education Movement, 160 Fifth avenue, New York; price 30 cents, paper; 50 cents, cloth.



tinued for several years, has made it possible for one more native pastor to be added to that thin line of ordained ministers who are doing such valiant service in leading Japan to Christ. There may be in your congregation girls who would make a similar gift if the opportunity were presented to them.

ANOTHER "INASMUCH" CALL comes to minister to the thousands of His little ones who are facing starvation and death. In our Sunday-schools and missionary societies are other thousands who will gladly send them bread if the matter is presented to them. Make place in your Christmas plans for the relief of the suffering in Bible lands. A beautiful plan for making the dividing of their bread real to the little children was suggested by an elementary leader at a summer conference. This may be adapted for a Christmas-giving exercise for children.

Announce that the Sunday-school or Mission Band will pack a Christmas lunch basket for the Armenian children. Place on a low table or on the floor a large basket trimmed with holly. Above it display pictures of Bible lands. Tell the Bible story of the little lad of Galilee who divided his lunch with the hungry people. Then tell of the hungry Armenian children. Explain that we can not actually divide our lunch by handing them a piece of bread, but that we can do without some things that we would like to have and send the money to a man who will buy bread and give it to them for us. Announce that on the following Sunday the lunch basket will be packed with money that will go to buy bread. On the following Sunday give to every child a tiny paper napkin or a piece of holly paper in which to wrap his gift and let all the children help to pack the Christmas lunch basket. For literature, pictures, posters and other plans write to the American Committee for Armenian and Syrian Relief, 1 Madison avenue, New York.

### CHRISTMAS STEREOPTICON POSSIBILITIES

A singularly impressive Christmas program may be made up of stereopticon pictures of the great masterpieces shown as the Scripture story is recited and Christmas carols are sung. The Missionary Education Movement, 160 Fifth avenue, New York, has a set of twenty-three slides of celebrated paintings. The Movement also publishes a little booklet, "The Christmas Spirit," price ten cents, which suggests a program of Bible readings, recitations and carols for an effective program to be used with these slides. This booklet also gives valuable suggestions for the celebration of Christmas by the whole church; concrete plans for the Sunday school; the giving Christmas, and the community Christmas tree festival, with successful experiences of many Sunday schools, churches and communities.

### A SURE CURE FOR MOTHS

Moth-balls are becoming more and more expensive every day and, even at the present soaring prices, they are not to be trusted. Try this Christmas an absolutely sure cure for moths. Appoint a committee to receive worn clothing from members of the congregation and to give it tactfully to those who are needy. Far better than a rummage sale is the wise giving of clothing to those to whom it will mean much. In every community there are little children who suffer need that might easily be supplied by the outgrown clothing of boys and girls who have a more abundant store. In every Gospel mission and rescue home there have been many instances in which the gift of respectable clothing brought to men and women another chance at respectable living.

There are among us some who have learned the art of giving so wondrously that even a worn garment which they bestow comes with no humiliating suggestions, but seems to catch the rare spirit of the giver.



### UNKISSED DANDELIONS

In the springtime when my little lad was three years old he went for a walk with his nurse. When he came back, a withered dandelion was clasped in one small chubby hand. All the long blocks he carried it home to "muvver." As he ran forward to meet me, suddenly he saw that the earth was abloom with dandelions. From every nook and cranny their bright yellow faces peered out at him, cheapening his gift so carefully carried. Suddenly his flower seemed a common

thing that might be gathered anywhere for the plucking. His face fell. Then a gleam of light came to his eyes as he glorified his gift and raised it far above the values of the common dandelions at my feet, handing it to me as he said:

"But muvver I put a kiss on *this* dandelion for you."

This old world of ours is full of un-kissed dandelions that wait love's transforming lips to make them of priceless value to hearts that hunger this Christmas-time.

Nineteen hundred years ago the Lord Christ came to Bethlehem and Bethlehem knew not that the Lord had come. In her overcrowded inn was found no room for the Christ who came.

Again the advent of our Lord draws near, and now, even in our churches, some are answering "Too busy," "No time now for missions."

Shall we, too, crowd Him out?

In little faces pinched with hunger let us look lest we miss Him. In the call of the unreached millions whose heart-cry is for those good tidings of great joy which the angel said should be to all the people, let us hear our Lord's call to us.

In our own hearts let us make room for the coming of the King.

"The great world's heart is aching,  
Aching in the night,  
And God alone can heal it,  
And God alone give light;  
And the ones to bear the message  
And to speak the living word,  
Are you and I, my brothers,  
And the millions that have heard.

"We grovel among trifles,  
And our spirits fret and toss,  
While above us burns the vision  
Of the Christ upon the Cross;  
And the blood of God is streaming,  
From His broken hands and side,  
And the voice of God is pleading:  
'Tell thy brother I have died.'"

# Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

## THE SIN OF WASTE

By Helen Merrick Semple

LUCIA, with tightly braided pig-tails, tiny shawl pinned over her head, many skirts bulging around her short legs—in brief, a miniature Italian woman of the old school—fled with shrieks before a pursuing mob of laughing school boys and girls. They, living in an American town, claiming to be American, in spite of diverse parentage, found in her much amusement, pulled her braids, ridiculed her shawl headdress, mocked her tripping tongue, called her “dago,” enraged her parents, and created a community enmity that impoverished it of neighborly kindness and co-operative endeavor. There was no one to remind them of the Italian discoverer of America; no one to speak of the beauties of Sicily, whence Lucia’s family came; no one to see the opportunity for broadening local education in telling of these things; no one with that vision of democracy that realizes that each may offer his gift of good in his own way, to guide that community into a more closely welded life. Was this a waste in America’s handling of what we are pleased to call the “immigrant problem”? Was this a failure to appreciate that while Americanization may register itself in the conventional clothing of the country, and in the adoption of the prevailing language, its real meaning is in the things of the spirit, and its real language that of the understanding heart?

\* \* \*

In the dark afternoon of a winter day in 1915, a train load of South-eastern European workmen, who had been employed in the steel mills of western Pennsylvania, pulled out from the town that had for months given them work and shelter, but not a home. No regret on their faces, no tug of a divided responsibility visible in their

manner, they took their last ride down that grim industrial valley singing the songs of their homelands, the love of their hearts going out to the countries in which they were born. Many a train, in all parts of the country, carried such passengers, though perhaps but seldom was their departure so dramatically massed. The pick and shovel were dropped, the furnace fires were drawn, the mine cars were left unfilled; and a large part of America’s “immigrant problem” went back to that desperately problematical region across the sea, without a love for “The Star Spangled Banner,” without a heart’s thrill for “My Country, ’Tis of Thee, Sweet Land of Liberty.” Whence came this waste of America’s opportunity? Perhaps it began at the Port of Entry, where labor agents gathered up the “raw foreigners,” herded them into industrial occupations at the lowest market price, housed them under conditions that often made decency difficult, and that certainly offered no education in advanced standards. Perhaps it continued when communities accepted the solidified “foreign quarter” and visited it as a curiosity, when Protestant churches gathered their skirts from contact with these new-comers and moved “up town.” Perhaps the waste was sorest when America eagerly accepted dividends from business enterprises that built themselves up on “cheap labor” furnished by the foreigners, without concerning itself to inquire what those foreigners were getting from America aside from the money orders that furnished the ground for the bitter complaint that they were “taking money out of the country.” Every old freight car on a siding, with ragged bedding protruding from its door, or set down on a bed of cinders, forming part of a system of “labor camps”; every crowded in-

dustrial tenement, with its board walls to keep out the bitter winter, and its rent roll to justify its existence; every "company store" that helped to keep the balance even between the pay envelope and the charge account of the non-English speaking workman was in reality not the economy it was designed to be, but part of a great national waste that has grown to be international in its effect.

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"He's only a Hunkie (or a Dago, or a Wop) whom nobody owns" might be the up-to-date rendering of the refrain of Hood's old poem, when it comes to the discussion of industrial accidents. "Railroad Accident—engine thrown from track when train dashes into gang of workmen—nobody hurt but two foreigners." "Explosion in Blank Mills—every one accounted for except five workmen thought to be Italians." "Accident in Steel Mill—plant engine killed workman, name unknown, understood to be a Polack." Any one who reads the daily papers with care will recognize these as typical headlines. With all due and needful allowance for the difficulties in registering and keeping track of people of strangely spelled names and of foreign speech, it must be confessed that the implication is that the foreign workmen are somewhat outside the pale of humanity. When, in one of our states that has a law regulating the hours of labor for women, a hotel keeper angrily threatened that if the law persisted in interfering with his business he would discharge all the women and employ *Polish girls*, he naively confessed a state of mind that is fairly widespread, even if unavowed. There has been no more wholesome corrective on this subject than the Workmen's Compensation and Accident Insurance Laws passed in the various states. Such laws, arising from the conscience of a civilization created by Christianity, are tending to counteract the waste in industrial life when the direct Christian conscience has grown lax. The toll of industrial accidents itself represents a

waste in American social and industrial life a considerable percentage of which is chargeable to the wasteful methods of dealing with the foreigner. In one of our leading industrial states alone the record of one year's industrial accidents is 260,000 casualties, and 2,500 fatalities—that, in spite of a well-administered system of machine guarding, and an active campaign of "safety" education. The industries of that state are very largely dependent upon immigrant labor; and while the relationship of that fact to its accident rate cannot be accurately determined, it is conceded that the differences in language, the inability to understand commands and cautions, and to read signs, contribute considerably to this doleful record. Is this, or is it not, an industrial waste, and a wastage in the heart of human brotherhood?

\* \* \*

In a large industrial center in one of the northeastern states, several hundred housewives of foreign birth busily prepared the evening meal for the men of their families engaged in the mills and factories of the town. Seventy-five per cent of those men failed to appear at the usual time, and wildest consternation reigned in the households that awaited them. Rumors of autocratic doings of the police, the sudden haling of peaceable and innocent men to prison, restraint imposed upon those not armed with some mysterious "card"—these set the foreign quarter of the city agog, and threatened riots of serious nature and import. It did not matter that authority explained that the draft laws were the occasion of the upheaval; that the men who failed to report at home for supper did not have their registration cards, and were therefore subject to suspicion as alien enemies, or—at the best—as "slackers." The women only knew that their men were imprisoned when they had meant no harm, and that free America had apparently done them a wrong as bitter as that of Russia in the days when Siberia was the sudden retreat of those politically per-



*sona non grata*. After hours of patient effort by some of the "international" workers of the Young Women's Christian Asociation, hastily summoned from a near-by city, the situation began to lose its tenseness, and the riot spectre was laid. It was found that most of the men were properly registered, but had not understood the need to carry their cards; that others had moved to new locations without understanding the need or the process, of a transfer of registration; that practically none deserved the drastic handling that was meted out to all at first. The town settled down to its ordinary outward life; but who will say that there had not been a wastage in trust of America on the part of those who were doing America's work under war pressure, and who are needed now in the binding together of the bundle of life that shall make the America of the future? Surely such waste—which involved also loss of time, and lessening of industrial efficiency—could be avoided by a little more careful adaptation of our process of government to the human material with which it deals. Such adaptation is a part of the very Christian democracy for which America stands.

\* \* \*

If such adaptation could be carried out consistently as the effort is made to carry it out in many places, there would come less frequently from the training camps the stories of complete bewilderment on the part of many a foreign-born man as to why he is caught in the mesh of a military activity that he perhaps left the old world to escape. There would be fewer instances of mothers and wives who beg their men to "throw up the job" in the camp and come home to them; and there might not have been the basis for the well certified story that comes from one of the camps of the stalwart, fine young fellow who saluted his officer, and respectfully, but firmly, announced, "No like this job; give ten days' notice; quit next Friday." Waste, always dangerous, becomes especially dangerous in days of national crisis.

When the great world-war broke out in 1914 there seemed justifiable ground for the thought that Germany had chosen that time to open the attack because she believed that labor troubles in Great Britain would render that country less effective in the military field. It is a matter of history that those labor troubles did hamper the early efforts that Great Britain made to grapple with the situation so suddenly thrust upon her. Fortunately for her, she had some leaders in her national life who had done their honest best to turn the industrial life of the country into Christian and brotherly ways. What the industrial workers of the land might have been slow to do for abstract love of country they gladly did in loyalty to those who had stood their special friends. When one reflects that such a condition could exist in compact Great Britain where the working population is practically homogeneous, surprise vanishes that in vast America, with its mixture of races and tongues, there should be an element of distrust, or even disloyalty, among some sections of the workers toward the policies of the government. Time has focused the bulk of such dissentient opinion among the labor forces of the country in the organization of the Industrial Workers of the World—the much discussed "I. W. W." Who make up the "I. W. W."? Beyond question a considerable percentage of its membership, though by no means all, is recruited from the immigrant workers in the land. Men and women who came eagerly to America as the land of practical fraternity, but who found ridicule, misunderstanding, and economic oppression, have furnished a receptive soil for the bitter seeds of the destructive philosophy of the I. W. W. Immigrant workers held in practical peonage in mine and labor camp that large dividends might go to stockholders who had never even seen the premises, turned willing ears to the doctrines of the crude syndicalism taught by the I. W. W. Industrial accidents that were accepted as the will of God, that brought



no effort for prevention of their recurrence, and that were listed as affecting "only a Hunkie," threw discredit on the altruism and justice of America, and opened the way for the activities of the I. W. W. Bad housing, "good enough for the Wops, for they aren't accustomed to anything better," has helped to stultify American professions as to the equality of men. Where the labor unions did little because their mission is to the more trained workers who may be banded together by crafts; and where the church of Christ hesitated because the task was puzzling, and the modern pentecostal gift of tongues had not arrived,—there the I. W. W. entered in, and gathered from the waste that had been made, the materials from which it has built its house. That waste caused by lack of thought, by haste to be rich, by human unbrotherliness, has been costly enough in itself. Only Christian willingness to look facts in the face, and Christian justice in meeting them can prevent the cumulative cost of this waste in our national life from being compounded.

\* \* \*

America's place in the world today is unique. Let us take it, not as coming from size, and wealth, and battle-ship programmes, but humbly, as from the hand of God. What special material has God put into the hand of America to use for the world in the present crisis? All the nations of the earth have knocked at her gates, and representatives from most of them have entered in. Understanding of the world's peoples might have been here for the taking. She might have understood what they severally had to offer through Americanization to enrich her national life; she might have learned through them what their homelands needed from her as neighborly gifts of sympathy and leading. Even the Russian tangle might have yielded somewhat to this possible golden thread of understanding, had it been spun. Much of this opportunity was wasted. America's magnificent gift to the world today is less than it might have been

had she had Paul's breadth of conviction that in Christ there is neither Jew nor Greek, Barbarian nor Scythian. The goal of the church must be that the Americanization of the future shall mean that Christ is all in all, in industry, in community life, and in the principles of government, for the stranger as well as for one born in the household.

\* \* \*

#### INTERNATIONAL FRIENDSHIP

*New Books by Prominent Churchmen*

*The Christian Man, the Church and the War—*

By Robert E. Speer. Price 60 cents postpaid.

*The New Horizon of State and Church—*

By William H. P. Faunce. Price 60 cents postpaid.

#### *Cards for Christmas*

*The Glory of Christmas—*

By Lucy W. Peabody.

*A Prayer for World Friendship—*

By Harry Emerson Fosdick.

Price: 5 cents each; 50 cents per doz.; \$3.50 per hundred. Postage: 1 cent each; 5 cents per doz.; 25 cents per hundred.

Order from World Alliance for International Friendship, 105 East 22d Street, New York City.

\* \* \*

Meanwhile, how slowly move the hosts of God

To claim the crown He hath already won!  
Their feet, how slack with "preparation shod."

To forward plant the Gospel of His Son!  
"Regions beyond!" Will Christ's Church ever dare

In selfish ease to read, "Beyond His care?"

\* \* \*

#### ASK TO SEE

#### THE NEW PUBLICATIONS

of

#### THE COUNCIL OF WOMEN FOR HOME MISSIONS

*The Path of Labor—for Seniors—*

A survey of present-day labor conditions and the responsibility of Christianity for the World's Workers.

*Jack-of-All-Trades—for Juniors—*

A true story of The Little People Who Work—Bright, interesting and just the book you want for your children in home and Sunday School.

*Teacher's Manual and Supplement; and a Take Home Surprise Envelope!*

The Senior Book costs 57c. cloth; 40c. paper (postpaid); the Junior Book, 45c. cloth; 29c. paper (postpaid); Supplement, 5c.; Manual, 10c.; Take Home Envelope, 10c.

# Latest News Of War Work

## CHRISTIAN WORK FOR COLLEGE SOLDIERS

**T**HE NEW RELATION between the government and many colleges has affected all plans for voluntary religious work among students. The student department of the Y. M. C. A. has been made a bureau of the War Work Council of the Association, so that the college work is to be put on a definite war basis. Each college with 250 or more students is to have a regular secretary on the same terms as in the army camps, and colleges with fewer students will have part time workers or regulated volunteer workers. Instead of lessening effort for Bible and missionary study, the student department intends to be even more vigilant. A group of thoughtful leaders from central colleges and universities gathered at Evanston, Illinois, September 9 and 10 and committed themselves to effort for sending young men out to the war with settled and intelligent religious convictions. It will now be the part of the appointing power to see to it that military officers sent into these colleges are sympathetic with their ideals and traditions. The college leaders will do their part. A clean-hearted, clear-minded, idealistic young army will be ready when these young men are called. Did ever the colleges need more solicitous concern from the Christian church?—*The Continent*.

### WHY?

**J**OHAN R. MOTT gives seven reasons why the hundred millions are needed for the war work of the Y. M. C. A.:

1. Because overseas the Y. M. C. A. is the only agency able to do this work on an adequate scale.

2. Because over there the forces are scattered, and small units must be served. A single division of less than

30,000 may be in 30 or 60 villages, and in each should be a Y. M. C. A. worker.

3. The constant shifting of troops over there requires constant opening of new work.

4. The broken means of communication calls for our own camion and automobile service—expensive but essential.

5. Higher prices for everything over there, and constantly increasing.

6. The urgency of the situation. Now is the only time. We must pour out money like water—not extravagantly, but wisely and generously. The boys over there cannot wait.

7. The extreme devotion of our men. "I have had it out with death," one of the boys said to me. That is true of every American boy.

## A UNITED CAMPAIGN FOR FUNDS

**F**OLLOWING a request from President Wilson, on the ground that the public may be relieved from the burden of an unnecessary number of campaigns for patriotic funds, there is to be (November 11-18) a joint campaign for welfare funds for the Allied soldiers and sailors, to be participated in by the Young Men's Christian Association, the Young Women's Christian Association, the War Camp Community Service, the American Library Association, the National Catholic War Council, the Jewish Welfare Board, and the Salvation Army.

For some reasons this union of sectarian and non-sectarian enterprises is unfortunate, but the combination will no doubt develop a larger interest and there will be less duplication of effort and less expense, than by separate campaigns.

A National Joint Executive Committee has already been organized and is at work with headquarters in New

York City. It is composed of members of each of the participating organizations and represents them in the set-up and conduct of the campaign. The total sum asked for is \$170,500,000—the largest benevolent fund ever sought in a brief campaign. This is divided as follows: The Y. M. C. A., \$100,000,000; the Y. W. C. A. and the War Camp Communities Service, \$15,000,000 each; National Catholic War Council (including the Knights of Columbus), \$30,000,000; Jewish Welfare Board, the Salvation Army, and the American Library Association, \$3,500,000 each.

### THE SALVATION ARMY IN FRANCE

**N**EARLY fifty "hutments," naval and military homes, reading and rest rooms are operated by the Salvation Army in France. These centers—a hut if one can be built, an old barn, if that is available, or a deserted chateau, if that happens to be on the spot, but in any case made as homelike as ingenuity can contrive—are located wherever most accessible to soldiers, the nearer the front the better.

A worker and his wife usually compose the entire staff of such a center. The woman makes pies, cookies and doughnuts, sews on buttons and seeks in every way to fill the place of mother to the soldier from across the seas. Her husband co-operates in all the work, often carrying their wares to the boys who are unable to come to the center.

### AMERICAN FRIENDS IN RECONSTRUCTION WORK

**T**HE American Society of Friends has led all other Christian organizations in reconstruction work in both Russia and France. In Buzuluk, directly north of the Caspian Sea, Friends have built two hospitals and last year treated 70,000 out-patients. Children by the thousands in this Russian district have lost their parents and are even ignorant of their names. Altogether, 100,000 people are here to be

cared for, many of them Armenians. The Friends' plan is to erect small wooden houses, provide seeds for planting and try to get them established where they are.

In France, the work of the Friends has been along the Marne. American saw mills have made it possible to construct fifteen houses per week, and crude furniture in immense quantities. Grain has been harvested in the South Dakota way and an experimental farm of five hundred acres is being put into operation, where American Friends are teaching French peasants modern farm methods. In other localities, Friends are leading in reconstruction work, not only of farms, but of schools and public institutions.

### SURVEY OF MILITARY CAMPS AND NAVAL STATIONS

**A** SURVEY of the moral and religious forces in United States military camps and naval stations has been made by Rev. S. M. Cavert under the direction of the General War Time Commission of the Churches. This Survey tells where the camps are, what religious forces are at work in them and in the neighborhood and also the church co-operation and community service. All the facts contained in the Survey will be of interest to Christian people. When America entered the war there were 41 chaplains in the Navy; there are now 150. In place of 67 regular Army chaplains there are now 750. The Y. M. C. A. maintains 275 stations in America with over 3,000 secretaries in service, 450 of them in exclusively religious work.

Local churches in the neighborhood of camps are doing a notable work. There is scarcely an important military or naval center where churches have not established social rooms, and welcomed the men to homes and religious services. The booklet can be secured from the Federal Council of Churches, 105 East 22nd St., New York.



# NEWS FROM MANY LANDS



## LATIN AMERICA

### Education in Panama

**D**R. WEBSTER E. BROWNING, Secretary of Education of the Committee of Co-operation in Latin America, recently visited Panama in the course of his review of educational conditions in South and Central America. He says that Panama affords a strategic location for a university of high grade and modern methods. It is the natural center of an area as great as all the United States east of the Mississippi and has a population of 13,000,000. There is no adequate public school system and nothing higher than the National Institute, whose completed course about corresponds with the close of the Freshman year in an American college.

Protestant mission work is maintained in Panama, but there is no theological seminary, nor even a Bible training school. No provision whatever is made for training a native ministry, except as the overworked missionary is able to give a little intermittent instruction to those under his supervision. The natural result is that there is neither an adequate supply of native preachers nor anything but the most meager attainments in the few that are there. When all the churches combine to establish a worthy training school on a scale commensurate with the need, the spiritual significance will be more far-reaching than the results of completing the canal.

### Sunday School Conference in Argentina

**A**T a Sunday School Workers' Conference, recently held in Buenos Aires, much enthusiastic interest was awakened among teachers, superintendents and pastors. South America is manifesting much interest in Sunday-school work. In one mission school a model kindergarten has been established, where teachers from different churches go and receive instruction by observing and helping. This is only

a beginning which will expand as time goes on; and the teachers' training conferences will reap important advantages.

### Reconstruction in Guatemala

**T**HE rebuilding of Guatemala City out of the ruins left by the earthquake of last December is proceeding, although progress is exceedingly slow. The cost of clearing away the debris of the shattered mission buildings is almost equal to the price of a new location. The walls average four feet in thickness and all this broken material must be hauled away in ox carts before the work of rebuilding can begin. The new printing house of the Presbyterian Mission is almost completed and church services have been held there each week. A new residence has also been completed for Rev. W. B. Allison and this serves as a school until a new building can be put up. This home is used also as a social center for the people, whose own homes are cheerless and uninviting.

### Christian Education in Costa Rica

**S**PIRITUAL destitution in Costa Rica is not most marked among the poor and ignorant, but among the educated and influential. The "ignorantes" find a certain sort of religious solace in the confession and mass, but the intellectuals, after ceasing to accept superstitious trumpery, have come to a passive denial of all faith, and often these men are filled with hopeless despair. The new Methodist Episcopal Mission, however, is able to show some interesting developments among the intelligent, but spiritually destitute people of Costa Rica. Judges, officials, teachers and business men attend the services and acknowledge that they find there a basis for a faith that can meet the needs of their lives.

The next step must be the establishing of a high grade day school which will bring Christian education to the



families of these men. Such a school can soon become self-supporting, for many of those who have experienced a change of heart are eager to help maintain this new school. Rev. Eduardo Zapata of Mexico, opened the way for the work of this mission. From San Jose as a center the movement extended to Cartago, Alejuela and San Sebastian and requests are coming in constantly from other points for the organization of evangelistic work.

#### Summer School in New Mexico

**F**OURTEEN Spanish-speaking ministers conducted a summer school at Albuquerque, N. M., during the second week in July for the purpose of improving the morale of Mexican working forces. Rev. Vincent Mendoza, formerly editor of the *Christian Advocate* of Mexico City, was one of the speakers. E. B. Garcia, lawyer and Harvard graduate, spoke also. He is a son of the first Spanish missionary of the Methodist Episcopal church. Classes were held each day to discuss such topics as "The History of the Bible," "The Work of the Master" and "The Art of Winning Souls." There were many practical working suggestions given and much spiritual inspiration.

#### NORTH AMERICA

##### Dukhobors and Mennonites in Canada

**W**ITH a view to assimilating the Mennonite Community of Saskatchewan, and inducing them to conform to Canadian ideals, the Premier of the Province has decided upon a drastic policy toward these singular people. The Mennonites will not acknowledge any human government; they live a life entirely apart from other settlers and maintain customs far remote from Anglo-Saxon standards. Since they own all the land in their townships, they prevent the establishment of public schools. But the Premier, who is also Minister of Education, intends to see that three model schools are erected and that compulsory attendance upon them is enforced

without fear or favor. The way will not be without difficulty, for many of the Mennonite parents will suffer imprisonment before they will permit their children to attend a public school.

The Dominion Government has also decided to take action in regard to the Dukhobors. There are two groups of these people in Canada, one community numbering about seven hundred and the other five hundred. The Government will allow those in the larger group to purchase land up to fifteen acres per person and the smaller group may take up homesteads where lands are available in lieu of purchasing an allotment. Dukhobors who purchase land lose their homestead privileges. These measures are designed to lead these two peculiar peoples toward intelligent and loyal Canadian citizenship.

##### New Bureau to Promote Americanism

**A**MERICANIZING the strangers within our gates is the task which the Methodist Episcopal Board of Home Missions proposes to set about at once. An array of facts bearing on the foreign problem, marshaled from all parts of the country, revealed conditions which demand immediate attention. During the last ten years the number of aliens in America unable to speak English has risen 142%. Although accurate religious statistics are less easily obtained, the most conservative students of the problem estimate that fully two-thirds of these foreigners have no church affiliations whatever. The first step in meeting this situation has been the establishment of a Bureau of Americanization to which any pastor in a neighborhood with a foreign-speaking element can take his difficulties and get suggestions. Speakers will tour those sections of the country where the foreign problem is most acute, to point to the English-speaking churches the responsibility that must be theirs. Broadly speaking, the program is divided into evangelism, religious education and community service; and it is the intention to co-

operate everywhere with agencies already at work, so that there may be no overlapping.

#### Community Center Project

**T**HE Plaza Community Center of Los Angeles has set about accomplishing a practical task in adopting a program for spreading the Gospel among the people of many languages and creeds in that community. The Methodist Episcopal Board of Home Missions has voted \$25,000 toward the \$150,000 needed for an eight story institutional building, which is to be the headquarters for several lines of welfare work. The Plaza Institutional Church has for some time been carrying on a work to make useful citizens of the Mexican, Spaniard, Italian, French, Austrian and Syrian industrial workers of Los Angeles. There is a health club, an employment bureau and a "Good Will Store," in which the employees begin the day by having prayer together; visitation of the sick and religious services in jails are also features of this opening of the door through which men of all nations may enter the Kingdom of God.

#### A Conversion on an Express Train

**A** REPRESENTATIVE of the New York Bible Society was traveling from San Francisco to New York and met two young Chinamen in the car, one of whom was seen to be reading an English history. When asked if he had ever read the Bible he said he had not; that on his way to America he had joined the Y. M. C. A. in Shanghai, but had never read a verse in the Bible—in fact he had never seen one. The traveler from San Francisco at once handed him a copy of the Gospel, which he read for an hour and then asked, "Is this all of the Bible?" When told it was not, he said he would like to have it all. He was given a copy of the entire Bible and for several hours he read with glowing interest the story of Jesus Christ. "It is all so wonderful," he said. "We have nothing to compare with it in our classics." He next

read the Lord's Prayer and the prayer of the Pharisee and that of the publican. The young student was becoming more and more deeply interested and finally he said, "I, too, would like to make the prayer of the publican." After that they turned to the story of Saul's conversion and he was deeply interested in this, as it recalled to his mind the stories of the Boxer rebellion. With tears in his eyes, but smiling, he said he was ready to accept Christ as his Lord.

This young student had been sent over from China to study modern mining methods and was on his way to the School of Mines at Butte, Montana. He had planned to go direct from Seattle, but changed his route to go through San Francisco, with the result that he found the Bible and Jesus Christ.

#### Extension Work in Texas

**C**HRISTIAN work among the Mexicans in Texas has many opportunities and not a few discouragements. It is largely conducted in the country or small towns, and as the people are continually on the move, looking for better work, a church that flourishes one year may be reduced to almost nothing the next. But many families return to Mexico, and there they often form the nucleus for future evangelical churches.

A missionary to these people in Texas describes their eagerness to hear the Gospel message in the following incident:

"One time, in one of the pastoral visits, after traveling about twenty miles, I preached what I thought was enough. Just before the final hymn a man told me, 'Brother, you come once every four weeks; I had to walk five miles while my family came in the wagon; I would like to know if you can preach that sermon again.' As I saw that the people wanted to hear more, while they sang I took another outline and preached the second sermon in the same service. I was glad to find a place where the

people didn't complain of the length of the sermon."

One Mexican family was obliged to move to a place where there was no church, but wrote regularly to their pastor once a month. He sent them periodicals and they had their Sunday-school every Sunday afternoon. They moved three times within a year, but wherever they went they held their services and sent the small offerings of their services to the school to which they belonged.—*The Missionary Survey*.

#### Lutheran Churches Unite

**P**LANs have been completed by the General Synod, the United Synod South and the General Council of the Lutheran Church to form a merger, which will be incorporated under the laws of New York State, under the name of the United Lutheran Church. Application has been made to Congress for a Federal charter. These three bodies represent a membership of 760,000; three thousand five hundred ministers and church property worth \$66,000,000. The meeting in New York City on November 15, at which the union will be effected, will be attended by more than 800 delegates who will come from every state in the Union, and it is expected that many thousand clergymen and laymen will be present.

#### Church Survey in Ohio

**A** STATE-WIDE rural survey of Ohio, the first to be made of an entire state, has brought to light the need of federated effort on the part of the churches and missionary organizations. More than 4,000 churches have a membership of less than one hundred and more than 2,000 have a membership of fifty or less. Nearly one-third of the rural churches in Ohio are without resident pastors. In the eastern, southeastern and southern counties large areas should be regarded as missionary territory, areas of the most pronounced moral and spiritual decline.

The method that seems most likely

to remedy this situation is the formation of federated churches, composed of two or more denominations, retaining their denominational affiliations, but co-operating in all local religious matters and being served by one pastor. The experiences of more than thirty churches of this kind furnish evidence that the plan is not only workable, but that the federated church is more successful than the usual country church.

#### Contrasts in Alaska

**T**HE native Alaskan of today is becoming, in some sections, an intelligent and progressive factor in the life of the territory. Recently a daughter of the Hydah tribe made application for United States citizenship, and after examination was pronounced qualified to exercise intelligently the duties of an elector—the first native woman of Alaska to receive citizenship. Her father is a staunch elder of the Hydaburg Presbyterian Church. All through South-eastern Alaska, natives are taking up homesteads, organizing villages upon sound civic principles, reading the daily papers, putting telephones and electric lights into their homes—in a word, are proving the value of Christian citizenship.

But there is another side to the picture and the contrast between the unchurched and the Christianized Alaskans is distressing. Scores of villages in the Bristol Bay region live where no Protestant missionary has ever been and the one Greek priest who had ministered to the needs of 1,700 people is now dead. The revolution in Russia has cut off the support of Russian missions in Alaska, leaving the spiritual destitution and physical wretchedness of large numbers of these people wholly unrelieved.—*The Home Mission Monthly*.

#### Christian Indians on James Bay

**M**ISSIONARIES of the Church of England report most encouraging results of work among the Indians of the James Bay country. Scattered



over an area of hundreds of miles of forest, these Indians, only one or two families together, follow their business of hunting and trapping and come but once a year to the trading post to exchange their catch of skins for supplies to last another year. These yearly visits offer the missionary his only opportunity of reaching any except the few families living in the vicinity of the trading post, but he has made the best use of the opportunity and has given the Indian the Gospel and a copy of the Bible. It has been through the reading of his Bible that these far north Indians have become transformed, their lives standing out in marked contrast to the unenlightened Indians of Roman Catholic countries, where the Bible is withheld from them. A missionary of the James Bay station was asked how the lives of these Indians compare with that of the average church member and he replied: "You can't compare them at all. He will not partake of the Communion if he is conscious of unconfessed sin. When asked the cause of his absence, he will reply that there is something heavy on his heart that prevented him. The wise missionary never seeks to find out what this is, but leaves him to confess it to his Lord, and when the wrong is made right the Indian comes to the Lord's table. They have, in their own language, a hymn book, and in the introduction the translator recommends that a hymn be sung at morning and evening prayers each day. The consequence is that from every Indian tent morning and night can be heard the family joining in their hymn of praise at their family worship. Even in the stress of journeying, when every minute of daylight is valuable, the Indian tries to begin and end his day in this manner.—*The Evangelical Christian*.

## EUROPE

### An International Christian Conference

**R**EPRESENTATIVES of ten or more Christian churches of America, Holland, Sweden and Ser-

bia recently spent two days and a half in Oxford, England, in prayer and discussion on unity and righteousness—topics to be taken up at the International Christian Conference at Upsala, called by the Scandinavian bishops, and temporarily postponed but not abandoned. Political discussion was entirely wanting in this preliminary gathering. The aim was to promote a unity based on the teachings of Christ and to seek God's will in the questions of reconciliation. The large and urgent duty resting upon the Church was emphasized and as the problem was discussed conviction became deeper that the complete supremacy of spiritual uprightness and a return to Christ's standard of values was the one paramount issue.

### Farm for French Orphans

**B**ISHOP THEODORE S. HENDERSON, executive head of the Methodist War Council, has completed arrangements for the purchase of property near Lyons, France, to be used as an industrial farm and school for war orphans. This farm includes 200 acres with buildings and a second plot of six acres with a villa of twenty rooms, porter's lodge, barns, etc. The work will be put into immediate operation and there will be no difficulty in securing children. It is planned to accommodate 250 boys. Similar plans to those fulfilled in France are in prospect for Italy and an announcement may soon be made of the acquisition of property there.

### Spezia Mission in Italy

**B**EFORE the war, the Spezia Mission was doing a great work in Italy. Some of the best trained Protestant Christian teachers and nurses owe everything to this Mission. The war has brought vastly increased responsibilities, and the work among men of the Italian army has assumed large proportions—soldiers by the tens of thousands are being helped in barracks, in hospitals and at the front. Another very gracious ministry has



been undertaken for the families of soldiers, comforting and cheering those whose loved ones are at the front or, as in many cases, prisoners in Austria. The mission services have never been so thronged with eager listeners.

With the coming into Italy of so many British and American troops, another field has opened up to the Mission, and plans are being made for a vigorous prosecution of their task in this direction.

### MOSLEM LANDS

#### Turkey Proposes an Armenian Republic

**A**NNOUNCEMENT is made that the Turkish Government has come forward with a proposition to establish an "Armenian Independent Republic of Ararat," a district comprising about 4,600 square miles of territory. This seems at first thought to be a concession to the hapless Armenians; in reality, it is a movement designed to crush whatever is left of that afflicted nation. For the Turkish authorities intend to force Armenians from other districts to live within the small republic of Ararat, the Turks thereby possessing themselves of the evacuated regions. The turn of events in the war will furnish a reply to this proposition.

#### A New University in Jerusalem

**T**HE foundation stones have been laid for a Hebrew university on a site purchased before the war near the Mount of Olives. The establishment of this center of Jewish learning is an important part of the Zionist program. It indicates that the leaders of the race feel assured that the Jews will not only make themselves into a nation in Palestine, but that they will make the effort and sacrifice necessary for rebuilding a newer and better Zion. There can be no doubt that the university will be an important force in the development of a national spirit. It is to be a world institution, serving Jews of every land, and it will draw upon international Jewry for its teach-

ers and savants. Already such distinguished men as George Brandeis and Henri Bergson have offered their services.

In the initial ceremony of laying the foundation, twelve stones, symbolical of the Twelve Tribes, were laid by representatives of various branches of Jewish thought and activity. General Allenby and officers of the French and Italian detachments in Palestine were present at the ceremony.

#### Sacred Scrolls Restored

**O**NE of the interesting ceremonies which followed British occupation of Palestine was the restoration of the parchment scrolls of the Law to the various synagogues. These scrolls of the Law of Moses, which are all written by hand and kept in magnificent cases—often solid silver—are the most precious possessions of every Jewish community. So when the evacuation of Jaffa and other towns took place in April, 1917, the Jews carried with them these sacred parchments in order to save them from the profane hands of the Turks. Recently they have been brought back in solemn procession, headed by bands, while houses were everywhere decorated with flowers and bunting in honor of the ceremony. Young girls clad in white with blue sashes maintained order, and school children crowned with flowers and carrying small lambs on their shoulders took part in the festive ceremony, which ended with the blowing of the Ram's Horn as the scrolls were carried under canopies into the various synagogues. The Chief Rabbi of Jaffa delivered a memorable address, in which he thanked and invoked blessings upon the British army and government and expressed the hope that success would crown the Zionist movement. The Jews desired, he said, to build up and regenerate Palestine not only for their own benefit, but for that of all its citizens, whose help and friendship they desired to maintain.

## INDIA

## Religious Factions in Indian Politics

REV. J. C. R. EWING regards the diversity of religions in India as a serious obstacle to Home Rule in that country. In an article contributed to the September number of *Asia* he says: "The interests of India herself demand that she remain under the guardianship and control of Britain for a period reaching probably far into the future. Let it be remembered that India is not a country, but a continent; not a nation, but a collection of peoples. Intermingled with 240 millions of Hindus and those allied to them, dwell some 66 millions of those who profess and practise the doctrines of Islam. For nearly a thousand years the story of the contact of these mutually antagonistic peoples was a history of conflict and disorder. It is only since the establishment of British rule that peace has been maintained, and that on many occasions with extreme difficulty. These mutual jealousies and hatreds constitute today what may fairly be regarded as the chief obstacle in the way of anything worthy of the name of Home Rule. And yet Home Rule is the boon that is being craved by the educated classes; and since the beginning of the war we have witnessed the unprecedented and unexpected sight of a considerable body of educated Mohammedans uniting with the Hindus in this demand. The religious differences of great sections of the population will not, however, permit them to work in harmony."

## British Soldiers Visit Missions

THE war has brought large numbers of British soldiers to India, either for training or on furlough from Mesopotamia, and they will have many a story to tell of mission work when they return to their home land. Very many of these men are connected with the home churches, and not a few are keenly interested in mission work; and they welcome this opportunity of seeing mission activities at close range. Soldiers are everywhere taking part in religious meetings, and speaking

through interpreters to Indian Christians. After the war is over there will no doubt be many of these soldiers who will be drawn to give their lives to evangelizing the East.

## Openings for Work among Moslems

THE Rev. H. J. Smith, who has for many years carried on work in Urdu among the Mohammedans at Aurangabad, has moved his headquarters to Nasik, a more convenient center. Early last year he sent a senior Indian worker to live in Poona, a city with more than 20,000 Mohammedans. He himself paid several visits to Poona. The work there is hopeful, and two Mohammedans have already been baptized. Work has also been taken up again among Moslems in Bombay. "It is a cause for rejoicing," he writes, "that we are permitted to make a fresh start in Bombay among the 180,000 Mohammedans. The work will be mainly directed by Indians, which is a step in the right direction." There is also an opening for work among the Mohammedans in a part of the Bombay diocese called Khandesh, where there are nearly a score of towns with Mohammedan populations. —C. M. S. Gleaner.

## Hindus Kept from Church Membership

IN the Moradabad District in North India thousands of people have accepted the teaching of Christianity, put away their idols and begun to live in accordance with Christian precepts. That they have gone no further is only another instance of the power of tradition and social prejudice, for to become a baptized church member means exclusion from the rights and privileges of brotherhood in the community. The value of the mass movement is seen in its bringing whole communities into Christian fellowship. The missionaries in Moradabad are hopeful that the thousands who are waiting for others to join them will be influenced to take the last step leading to church membership because of the widespread movement toward Christianity.

### Large Gift to Indian Women

THE Maharaja Kumar of Tikari has executed a deed of trust devoting his entire estate to the founding of an institution of learning for Indian women. The value of the property in the bequest is about \$7,000,000, but the larger purchasing value of money in India will make this sum accomplish as much proportionately, it is thought, as a gift several times that amount in America. The plan is for a strictly "purdah" residential institution, where girls from the age of five to eighteen will be trained along the lines of modern methods. There will be no question of caste or creed. The Maharaja's wife has been foremost in the crusade to improve the lot of Indian women and it is to her that inspiration for the gift is due.—*Missions*.

### Medical Training for Women

A BEGINNING is to be made to train women for medical service in South India. With the approval of the Madras Government, which is assisting it with a grant, a Medical School for women was opened at Vellore in July. The teaching staff includes Dr. Ida S. Scudder, Dr. M. Kinnaman, Mr. Thomas Harris and Miss M. J. Samuel. The chemical laboratory of Voorhees College is available to the students. The war has prevented the carrying out of all that is desired, but the school hopes to have the co-operation of all the missions in order to ensure success. It is hoped that the students shall be girls of firm Christian character as well as of good intellectual calibre—girls who will enter upon the study of medicine with a desire to use their knowledge and skill for Christ. The demand for women medical workers is large and increasing.—*The Harvest Field*.

### A Christian Sanyasi

A CLASS of men in India called Sanyasis are supposed to be living a life given up to meditation about God. They never marry,

hold no position, have no home ties and live entirely upon the charity of those who seek to obtain merit thereby. The Sanyasis are distinguished by their saffron colored garment—worn only by their class. On the occasion of religious festivals these men line the roads to the temples, besmeared with paint and ashes, soliciting gifts.

From this description it is refreshing to turn to a picture of a Christian Sanyasi. Sunder Singh is a man of high birth, well educated, the product of a mission village school. His devout Hindu mother had instilled into his mind the idea of becoming a Sanyasi, but at sixteen he was converted to Christianity and resolved to be a Sanyasi for Christ. Soon afterward he donned his saffron robe, took his Urdu Testament in his hand and in this way travels the length and breadth of India and over the Himalayas into Tibet, a lonely, itinerating preacher, proclaiming the Gospel message.—*Darkness and Light*.

### SIAM AND THE LAOS

#### New Railway in Siam

EASILY the most important event of the year for the material welfare of the whole Malay Peninsula was the opening to through traffic, on July 1, of the Southern Line of the Siamese State Railways. This gives the long-promised railway connection between Singapore, Penang, and Bangkok. The down journey to Singapore can be made in four traveling days and one night. At present, through lack of close connections in the Malay States, the northward trip requires one day longer. Penang is reached from Bangkok in three traveling days, and from here the trip is made in thirteen hours. The nights spent in cool, airy, well-furnished and fairly clean rest-houses, are a welcome break in the journey. The service at present is tri-weekly, but as soon as more rolling stock is obtainable there will probably be a daily service of through trains. When our British cousins across the



border forget about wanting to see our passports, it will be a simple, everyday jaunt from here to Penang, Malacca, Singapore or intermediate points. If a new "Easter bonnet" becomes a necessity, we can go and select in person instead of ordering by the numbers in an old catalog borrowed last fall.

#### Gold Leaf for Idols

OVER a million dollars worth of gold leaf is imported into the kingdom of Siam each year. Of this amount, it is estimated that fully 90 per cent goes to gild idols, temples and royal property. By putting gold leaf on the idols, Buddhists believe they attain great merit. On a recent visit to the ruined capital of Siam at Ayuthia, Professor Claude Maylott of Bangkok Christian College, purchased some of this leaf from the temple vendors and decided to put it to a more advantageous use. The small physics laboratory of the college needed more equipment, so with gold leaf intended for gilded idols he made electroscopes for the college.—*The Continent*.

#### CHINA

##### China Returning to Opium

THE revival of the opium trade in China is announced in the *Pharmaceutical Era* for August:

"Press dispatches of the past few months indicate that a revival of the opium traffic in China is probable, and that officials of the Government have formed a syndicate to handle the drug under the guise of an antiopium society which will sell to addicts who are under treatment. As stated in these dispatches, the Chinese Government has arranged to purchase the remaining stocks of Indian opium for \$15,000,000, and payment is to be made in government bonds redeemable in ten years. The opium will be resold to the syndicate, it is stated, an agreement having been signed at Shanghai by which the Government obtains the opium at 6,200 taels (tael = \$1.18) per chest and sells to the syndicate at 8,000 taels per chest. The sale to the

public by the syndicate will be at a price that will yield enormous profits, permitting, it is said, high officials to share in the gains."

The Anglo-Chinese Opium Convention agreement signed at Shanghai May 8, 1911, decreed that China should decrease the use of opium until prohibition in 1917. To those who had begun to look upon this evil as a thing of the past this legalizing of the traffic again will be disheartening. It is but another instance of the manner in which forgotten evils come to the fore when those interested in suppressing them are occupied with other things.

#### A General Assembly for China

AT the fifth meeting of the Federal Council of the Presbyterian Churches of China it was decided to organize a General Assembly for all the churches of the Presbyterian order in China. The American Presbyterian, North and South; the Dutch and German Reformed; the English, Irish and two Scotch Presbyterian; Canadian and New Zealand Presbyterian—ten in all—have gradually united into six synods, covering the territory from Manchuria in the north to Kwangtung in the south. This organization of an assembly will complete the work of unification, and the united body will number about 76,000 members. If proposals made by representatives of the English and American Congregationalists to enter this organization are agreed upon, the number of members would reach 100,000.

#### New Era for Chinese Women

ONE of the brightest hopes for China is the coming of her women into the arena of active Christian work. In the dedication of a union church for all Cantonese Christians, Chinese ladies played an important part. They are on the board of trustees, are leaders in educational work, and alert in governing boards, giving a new significance to China's long-oppressed women.—*The Missionary Visitor*.



### The East Praying for the West

THE sorrows of a stricken world have driven the people of God to their knees, but startling indeed is the message of a Buddhist document sent by a missionary in Soochow, China. Its translation shows that a special season of forty-nine days has been set apart in which all followers of Buddha are called upon to pray and make sacrificial offerings on account of the European war and for the dead on Western battlefields. Is not this the hour to turn groping China with her awakened sense of world brotherhood to the light that is in Jesus Christ?—*Missionary Link*.

### Aborigines in South China

ALMOST the whole of South China was apparently filled at one time with non-Chinese tribes. These have gradually yielded to the stronger Chinese and now live entirely in the mountains, ruled and despised by the more dominant race. They have maintained their own customs and beliefs, and no two tribes are alike in these respects. One such aboriginal tribe is called the Black Miao. Their religion is chiefly demon worship, and their whole life is tinged with a fear of these vindictive beings, thought to be the spirits of the dead, and all the more terrible because unseen. The Miao believe that the demons when offended call down punishment in the form of sickness and that the only method of treating sickness is by sacrifice. Every door has some reminder of this worship—some blood-stained feathers on the door-post, a pair of buffalo horns on the door-step, a pole standing in the corner with paper streamers; and along the road are wretched straw effigies of men, mud figures of tigers pierced through with spears and many such objects which speak of an effort to find peace in the midst of terrors. There is no belief in the goodness of any demon, but there is a belief in one great, supreme lord of heaven, "the thunderer," a being with perfect knowledge and unlimited power. But it is believed that he

is too high to be known, or even worshipped. This belief in a just and supreme ruler furnishes a good starting point for teaching the way to the true God and His Son. But the difficulties of teaching these Black Miao are manifold, since they are hidden away in their mountain villages and nearly every village has a different dialect from every other; while none of them have a written language.

### Banishing Idolatry Among Yunnan Tribes

A MISSIONARY venture of faith in the Szemao district, in the south of the province of Yunnan, although at first discouraging, has had splendid results. Two evangelists made the twenty-eight days' journey from Lisu, passing through robber-infested territory in safety, to this Szemao district while the Lisu Christians held on in prayer. The first "news from the front" brought word of one family turned from idolatry. In ten days came news of nine more families, and at the end of a month's effort the total reached twenty-one families. The number continued to mount until it has now reached 120. This, to be sure, does not mean that the entire 120 families have become saints, but does mean that they have taken an open stand against idolatry and have begun to study Christian teaching.

### A Chinese Christian General

GENERAL FENG YU-HSIANG, a Chinese Christian, has notified his Government that he cannot take part in the Civil War that is now going on. Bishop Norris, of North China, says that this Chinese General is a most earnest convert to Christianity and is a member of the Methodist Episcopal Church. He was attracted by the meetings held by Mr. Sherwood Eddy in Peking some four years ago, and it was as a result of these meetings that he embraced Christianity. We only wish that all Christian Generals in all parts of the world could imitate this courageous stand made by this

new convert against Civil War and, if necessary, against every war. This is what we have always called the theory and practice of Oriental Christianity. —*The Christian Patriot*.

## JAPAN—CHOSEN

### Christianity Demonstrated

THE American Baptist Foreign Mission Society is carrying on a work of far-reaching importance through the Tokyo Misaki Tabernacle. The location of this institution in the heart of the Orient's metropolis is especially strategical since on one side lies the business section, on another the Government Arsenal, with its ten thousand employees, and on still another side solid blocks of homes and shops extend for miles. In addition, the ward in which the Tabernacle stands contains a student population of 40,000 and within a radius of six blocks are more than thirty institutions for higher education.

The aim is to minister to the whole man and to serve the whole community, but through all the activities the evangelistic element is emphasized. *Educating, serving, evangelizing* are the watchwords of the program. The following schedule will give an idea of the range of activities being carried on from seven a. m. till ten at night, seven days in the week, fifty-two weeks in the year: Preaching services; Bible Classes; Sunday School work; night schools; kindergarten; public lectures; nurses' neighborhood visiting; children's day nursery; free legal advice bureau and children's play ground. There are other special features, such as the Men's Friendly Society and Workingmen's Welfare Work. All this work centers around that of the Central Baptist Church, of which Rev. R. Nakijima is pastor.

### Prison Conversion in Japan

JAPAN has twenty-seven prisons and the American Bible Society has supplied Bibles for 25,000 inmates of these prisons. Many conversions of criminals have resulted from reading these Bibles, but none are more remarkable than the following, told

by Mr. Aurell, the Bible Society's agent: A notorious criminal case was filling the newspapers with sensation upon sensation when, almost at the moment when the man charged with the crime was about to be hanged, the real criminal confessed, giving as his reason for doing so that he had found God. One of the lawyers in charge of the case, although himself not a Christian, summed up the matter by saying:

"Well, you may say what you will but there is some power in Christianity. The man is utterly changed. When one sees him in prison one feels that one is comforted by the sight of the radiant face he bears rather than that one goes to comfort him. He is not an educated man and has lived a whole life of crime. He is facing inevitable death. But what does that matter? 'God has given me life,—His life, and nothing can take that away.' He has his Bible by him constantly. He reads other Christian books, but reads them once and then lays them aside. The Bible is sufficient for him and Christ his Saviour is all in all."—*Record of Christian Work*.

### A Native Literature for Korea

PROBABLY there is not another mission field in the world where a people with a civilization equal to that of Korea has as small a Christian literature. The explanation is perhaps to be found in the unusual opportunities for direct, personal work which Korea has afforded. But now that this enterprising little country has been opened to every variety of influence, good and bad, one can easily see shoals ahead, and something very positive in the way of developing character and molding the thought of the nation becomes an urgent demand. An ever increasing number of Korean students is going to Japan, becoming conversant with Japanese literature, and while there is much in this that is elevating, there is too much that will poison the thought of those it reaches.

It is in view of all this that it has been decided to ask that Rev. W. M. Clarke, a missionary of wide experience, devote all his time to literary work. With Mr. Clark are to be associated a young missionary and a Korean graduate of Yale University; and their work will be the creation of a clean, healthy, Korean literature, biography, fiction and history, in order to keep aloft the spirit of the Korean Christian Church.

#### Education of Korean Girls

**T**HE question of female education in Korea has passed the experimental stage and has become an established fact, thanks to the teaching of the missionaries. For centuries the ethics of Confucius had relegated woman to the wash-tub; and schools for girls, up to a few years ago, were not so much as thought of. Today, no school for girls in Korea is large enough to accommodate all who wish to attend.

The problem now is one of method and curriculum, for Korean girls must be educated so as to fit them for their place in Korean homes. To teach them astronomy and geometry will not serve this end so well as industrial training, and there are many fields with splendid possibilities of development, such as silk-worm culture, weaving and the various handicrafts.

#### AFRICA

##### A Laymen's Missionary Convention in Egypt

**T**HE first Laymen's Missionary Convention in Egypt was held last April in Assiut. Alexan Bey, a wealthy landowner, presided, and except for the pastor and the missionary speaker, Dr. Samuel M. Zwemer, all the addresses were given by laymen. Dr. Zwemer writes that "it was inspiring to hear the task of the laymen in Egypt carefully defined and pressed home with Oriental eloquence by such a leader of men as Sheikh Mitry Dewairy. He is co-editor of the leading Christian paper in the Nile valley and a great Sunday-school

worker. Wherever he goes he can command an audience and everywhere has the entree among the Copts in their churches. As secretary of the Movement, therefore, he is able to extend its influence and organization among the younger leaders of the Coptic church, who already are the leaven in the old church."

The Movement is well organized and is preparing to make use of the printed page, of conventions, every member canvasses and other methods well known in America, but altogether foreign to the East.

##### Christian Endeavor in Egypt

**T**HE Christian Endeavor Society of Assiut College, Egypt, is only four years old, yet it has behind it an inspiring record of usefulness and service. The Brotherly Love Committee, with Rev. Neal McClanahan, the college pastor at its head, visits all the dormitories, sowing the seeds of Christian love. Further than that they waited on tables in order to dignify labor and show sympathy with those in poorer circumstances. The Charitable Committee, through offerings varying from half a cent to two cents, collected the sum of \$70 the past year to help those in need among the students. These donations represented very genuine sacrifice. The Prayer-meeting and Morning Watch Committees are doing much to develop the spiritual life of the students, thus preparing them to be the church-workers of the future.

##### Sunday School in Shulla Land

**T**HE only Sunday-school among the Shullas of Doleib Hill has been in existence about a year and was organized at the request of three natives who said they did not want their children to grow up like animals.

It was a little difficult at first to persuade these children to come into "the house of the foreigner"; but their fear once banished the next difficulty was to induce them to sit still. Some of them had attended church services, but always accompanied by their eld-



ers, who usually brought clubs along with them. No stipulations have been made as to clothes. One Sunday a three-year-old urchin appeared at the gate and his clothes consisted of a string of beads. He refused to come in because of his fear that he would not be admitted and this gave an opportunity for an explanation that clothes will not admit one into the kingdom of heaven.

Only once during the year did attendance fail, and the death of a cow was the cause! When asked why they failed to come, the children said they did not think there would be any school when anything so momentous as the death of a cow had taken place!

Three of the children are now willing to lead in prayer and this is a long step in advance when one considers that only three of the elders are Christians and all their ancestors pagans.

#### The Bible Speaks in Nyasaland

A PARTY of missionaries of the Dutch Reformed Church were sent to a distant part of Nyasaland to seek a suitable spot at which to establish a new mission. After traveling for many days they came upon a native reading a book and on their approach they found the man was reading a copy of the New Testament in the Nyanja language. This man was the village chief and when asked how he came into possession of such a book he told the astonished travelers of his long journey on foot to work in the Johannesburg mines and of his surprise to find there that a book could speak. At one of the night schools of the mines he had learned to read, and better still had learned of the Gospel, so that when he returned to his far away home he took with him a copy of the Nyanja Testament. There he was, studying the word of God 1,800 miles from the place where it was bought. He joyously received the missionaries and offered his village as a center for the new mission.

#### Missionary Alliance on the Dark Continent

A FEW years ago the attention of English-speaking people was drawn to an ecclesiastical controversy in Kikuyu, British East Africa. This controversy arose over the participation in administering the Lord's Supper of missionary clergymen not episcopally ordained, an irregularity against which the Bishop of Zanzibar appealed to the Archbishop of Canterbury, whereupon a heated discussion sprang up in the home field. Now this well known missionary center of Kikuyu sets an example in unity. The Anglican bishops of Uganda, Mombasa and Zanzibar, together with the heads of various missionary organizations, met in conference to consider plans for co-operation and union in that important region of the Dark Continent. A representative Council was formed and an agreement reached not to rest until all the Christian forces in that section should become a united church of Europeans and natives. Educational, social and medical work is also to be united and an annual conference held. Thus a vast and difficult mission field, face to face with militant Mohammedanism, has come to the front in co-operation on a large scale.

#### Possibilities in Portuguese East Africa

IN Central Africa, near the river Shire, where missionary work was begun only recently, sixteen or eighteen schools have already been established and a large number of people who had scarcely ever seen a Gospel messenger and who only two or three years ago had never seen a printed page, are now beginning to read the Bible for themselves. This district harbors a large group of refugees who have crossed the boundary from Portuguese territory and are in a pathetically destitute condition, suffering from disease and on the verge of starvation. The missionaries are thus brought face to face with the after-the-war program, which they



hope will result in carrying the Gospel into Portuguese East Africa.

This country is not behind in the matter of patriotism. Thousands of the Inhambane natives have gone to the front as soldiers or carriers and many have given up their lives even though German propaganda reached them promising less work, more pay and exemption from tax. Among those who have gone to the front are many Christian lads. The army officials recognize their superiority and have put them in places of command and trust. These Christian boys are not forgetting their allegiance to the King of Kings and whenever possible they take with them a copy of the New Testament in their own language. The real meaning of democracy is not very clear to them, but they have an inherent sense that the principles of justice are best for the world.

#### ISLANDS OF THE SEA

##### The Gospel on Mala

**T**HE wildest and most thickly populated of the Solomon Islands is Mala, with its area of about two hundred square miles and some 30,000 inhabitants. In the extreme northern part of this island is the district known as Malu, and here the Gospel was first brought by a native missionary, Peter Abuofa, by name. Peter became a Christian through the Queensland Kanaka Mission, and through his efforts the Gospel has spread along all the north coast of Mala until to-day he is the head of a Christian community of about 900 persons. This Malu district contains about thirty-five Christian villages, all incorporated in the South Sea Evangelical Mission; and each village has its own little church built of bamboo and thatched with sago palm. There are still many heathen villages in the Malu country and since the heathen will not tolerate Christians living in the same villages with them, intercourse between the two groups is not easy.

In Malu, every Christian man has his own English Bible, in which he marks and follows the text. This is

repeated word by word several times over and then explained in their own tongue. The older men know their Bibles well, and are able to relate many of the Bible stories. When Peter Abuofa first listened to a lesson from the Gospel of Mark he said: "This is good. Before there was plenty of food in God's Word, but the interpreter did not know how to cook it properly, and we all had to go hungry."

#### Schools Crowded in the Philippines

**E**DUCATIONAL progress in the Philippines is a continual surprise to those who have not followed closely the work of the schools in our island dependencies. Even to those who are familiar with what has been done under government control and inspiration, it may come as new information that 30,000 children will enroll in the city schools of Manila for the coming term and that over 3,000 are temporarily without accommodations until new quarters can be arranged.

The University of the Philippines has opened a two years' pre-medical extension course in connection with the Southern Islands hospital at Cebu that may eventually develop into a southern university. There has long been a strong demand for such an institution in the South, and it is thought that Cebu offers many advantages for the establishment of a university.

Another evidence of progress along educational lines is the announcement that girls are hereafter to be admitted to the courses of instruction given by the Manila Y. M. C. A.

#### Teaching the Moros Industry

**I**N writing of the Agricultural School among the Moros in the Philippine Island of Jolo, the Reverend R. T. McCutchen points out that while the Mohammedan is rather suspicious of his new neighbors he is very quick to appreciate the value of the training which the boys are receiving. Any one familiar with the indolent habits of these natives would be surprised at

the progress the school has been able to make in the short period of its existence. At the beginning, many of the boys left rather than work, but later returned and have grown from thin, listless individuals to be stout, robust boys taking great interest in all sorts of athletics, farm work and even in their academic studies. The influence of the school is being felt throughout the community in which it is situated. The parents visit the boys at frequent intervals and familiarize themselves with modern methods, and have taken away the seeds of fruit and vegetables, and a great many bushels of seed corn. The Moro is exceedingly slow to adopt new ideas or friends, and so it will take time to change his ways. He is, however, interested when he sees results, and will try to imitate.

#### OBITUARY NOTES

##### Murray Scott Frame of China

**R**EV. Murray Scott Frame, missionary to China of the American Board, died in Peking, on June 5, from typhus fever. Mr. Frame was just completing his first term of missionary service and was on his way home when a sudden attack of fever resulted fatally. After a period of service as teacher in Forman Christian College, Lahore, India, Mr. Frame was appointed a missionary of the American Board in China and was located at Tunghsien until 1917, then in Peking until his death.

##### Rev. E. P. Newton of India

**R**EV. Edward Payson Newton, a missionary to India for forty-three years, died at Jalapur Jattan, Panjab, on April 10th. Mr. Newton was the youngest of four missionary sons of Dr. John Newton, who with Dr. C. W. Forman, founded the Lahore station of the American Presbyterian Mission. His field of service was in the Ludhiana district. Mr. Newton was not only an effective preacher; he gave much time to founding and maintaining schools. He will be best remembered, however,

as a translator of the New Testament into Panjabi, and his Panjabi grammar is additional proof of his knowledge of that language. He made contributions also to Urdu literature, and wrote a few hymns in Urdu.

##### Dr. W. F. Armstrong of Burma

**T**HE death of Dr. W. F. Armstrong in Rangoon, Burma, on May 4, 1918, marked the close of a missionary service extending over a period of forty-five years. Dr. Armstrong was born in Nova Scotia, and after a pastorate there during which he devoted much time to work among Indians, he was sent by the Canadian Baptist Church, with two others, to select a location for foreign mission work. They first came to Burma, thinking to establish a mission among the Karens of Siam, but the American Baptist Telugu mission sent an invitation to the three Canadians to come to South India and take over a part of their field. Thus it was that they were among the founders of the Canadian Baptist Mission.

Dr. Armstrong saw a large extension of the work in Rangoon. It has expanded to include the races of North India as well as South India. In addition to his work in the Mission, Dr. Armstrong served as acting pastor of English Baptist churches on different occasions, and of late years spent a part of his time in literary work, one result of which was a series of tracts for educated Moslems.

##### John W. Stevenson of China

**T**HE Rev. John W. Stevenson, the Deputy Director of the China Inland Mission, died in Shanghai on August 15. Mr. Stevenson came from Scotland to China during the Taiping Rebellion in 1865. For over thirty years he had lived in Shanghai, and few travelers passed through that city without seeking his advice and help. For some years, Mr. Stevenson was stationed at Bhamo, Upper Burma, so that at the time of his death he had rounded out fifty-three years of missionary service.

# THE MISSIONARY LIBRARY

**The Eclipse of Russia.** By Dr. E. J. Dillon. 8vo, 422 pp. \$4.00 net. George H. Doran Company. New York.

OF the multitude of writers on Russian affairs Dr. Dillon is perhaps the most thoroughly informed outside of Russia itself. He was a personal friend and trusted adviser of the great Russian statesman, Witte, and the sharer of his confidences. In nineteen chapters, he reviews the course of Russian history during the last twenty years, a record at once impressive and saddening. Dr. Dillon's picture of the late Tsar shows a man of unrelieved weakness, cunning and treachery. The revelations of Russian psychology are wonderful though mysterious, and inexplicable to the Western mind. Men, like Father Gapon, and the mysterious monk, Rasputin, are depicted with clear insight.

In this welter of moral confusion and political chicanery one thing impresses the reader beyond everything else, the imperative need of the simple, strong gospel of Christ for Russia. Dr. Dillon sees no hope in Bolshevism, which is rightly described as "Tsarism upside down." The Russian Church has failed miserably, and the time has come when the pure teaching of Scripture must be proclaimed to enlighten and empower the people and to give that magnificent country a hopeful future.

Dr. Dillon is perhaps unduly pessimistic in parts, but his story is at once able and fascinating, and packed with information.

**Russia Then and Now.** By Francis B. Reeves. 8vo, 186 pp. \$1.50 net. G. P. Putnam's Sons, New York, 1918.

MUCH light is here thrown upon the conditions which preceded the tragic downfall and disintegration of the Russian autocracy. The author went to Russia in 1892, to supervise the delivery and distribution of the cargo sent by the citizens of Philadelphia to the victims of the fam-

ine that raged in Russia during the previous years. He visited the famine-stricken sections, endeavored to discover the reasons for the conditions that existed, and, also to understand the inner life of the people themselves.

He visited not only in the highest official circles, but also among the peasants, and among the reformers, such as Tolstoi, in order to catch their spirit. This spirit he has revealed in the story which he tells.

In speaking of the causes of the unrest in Russia, he calls attention to the fact that the Russian Empire, with the population of 180 millions, embraces more than one-half of Europe and one-third of Asia, an area of 8,647,657 square miles. European Russia alone contains a population, in the fifty provinces, of 120 millions, of whom about one-half are of the dependent peasant class. This being the case, he claims that it is not difficult to realize the dangers that would beset the way of one man ordained by the law of hereditary monarchy, to govern and sustain so vast a realm.

The book reveals Mr. Reeves' prophetic insight, for he made his observations and reached conclusions a long time prior to the breaking out of the anarchy which has now devastated Russia. And, for this reason, his conclusions not only have fascination, but special interest.

**Beginnings in India.** By Eugene Stock, D. C. L. 16mo, 124 pp. 80 cents net. Society for Promoting Christian Knowledge. London, 1917.

DR. STOCK is perhaps the only writer who in the brief compass of this booklet could have corralled so many important facts, at the same time giving life and order to the miscellaneous assemblage. The "beginnings" are those of Anglican Missions, but even with this limitation, most authors would have narrated literally the uninspiring story of early efforts of the Church of India. Instead, the author has selected for his



readers—the young people of the Church of England—the first endeavors in differing movements in the program of the Church Missionary Society and the Society for the Propagation of the Gospel in India.

The subjects chosen are the first Anglican Mission, first work in Bengal, first bishops, first Christian villages, first educational missions, first Indian clergy, first work in the Punjab, first work in three great cities, Delhi, Cawnpore and Lucknow; first work among the hill tribes, Santals, Kols, Gonds and Bhils; first work among women, first divinity colleges, first medical missions, first university missions, first effort to revive the ancient Syrian Church, traditionally founded by St. Thomas, and the first steps toward an Indian Church.

With the well-known catholicity of Dr. Stock, full credit is given to other pioneers than the Anglicans, and especially does he bear willing testimony to the signal services to missions of certain civil and military rulers of India who have been devotedly Christian.

The book keeps the mind alert through its chapter introductions with curiosity excited or problems suggested, but "The Romance of Missions," would have been realized better had half the men and movements been omitted, thus allowing space for the fuller and more colorful picturing of the most important persons and incidents connected with these beginnings.

Non-Anglican Americans know too little of the Church of England's work in India to read into this sketch the lines that have been left out.

**The Mexican Problem.** By C. W. Barron. 12mo, 136 pp. \$1.00. Houghton, Mifflin & Co., Boston, 1918.

**T**HE problem of Mexico is here presented from a business man's point of view. So closely does the author confine himself to this line of thought, that some view the book as a special pleading for particular industries. This fact, even if it should be true, would not take away from the

interest of the book, as it describes in its various chapters the close relationship that there is between the Mexican and the American interests. There have been many charges made by the enemies of the United States that it was their purpose to exploit Mexican industries, and that their conduct was not based upon the high ideals which were openly proclaimed to be those of this Government, in relation to neighboring peoples.

Mr. Barron's book gives a clear statement on this point. It shows that American interests cannot be regarded as the basis and cause of the disorder in Mexico, but rather that the establishment of safe and sound business methods and business relationships will work to the redemption of Mexico, far more than political interference.

Mr. Barron has covered a large field of investigation in concise and direct form. With numerous illustrations, the book is written in a manner in which even the non-business man can easily understand. Its reading would be a corrective to many of the false and hasty opinions which have been formed as to the future of the Mexican people. It will easily take its place as one of the tracts for the times, which should be read by those who are trying to understand a people emerging from superstition and ethical laxity.

**Santo Domingo, a Country with a Future.**

By Otto Schoenrich. Illus., map, 8vo, xiv, 418 pp. \$3.00. The Macmillan Company. New York, 1918.

**T**HOUGH the Dominican Republic is so near our own shores and is at present under the provisional administration of the United States, not one intelligent man in a thousand knows anything in detail concerning it. This is largely due to the lack of literature relating to the Republic, a lack which the present volume attempts to make good. The author has had exceptional opportunities that prepare him for his work, particularly his many years' residence in Latin America and his relation as secretary to the United States commissioner to investigate



Dominican finance and also to the Dominican minister of finance himself.

When Columbus sailed along the shores of this land in December, 1492, and admired the charms of the tropical island, he little imagined that it was to witness his greatest sorrows and to become his final resting place—the latter at least is the author's pronouncement after reviewing the greatly controverted question in chapter XVII. In a hundred pages of most interesting history, Española's early fortunes and later Indian tragedies are described, followed by sketches of the first and second republics and American influence down to the present year. Chapters VII-X, XIV, XV, appeal to geographers and trade promoters, but the remaining portions are interesting to the general reader. The unofficial estimate of population in 1917 was 795,432, which the author would reduce to 715,000.

Because of the friendship of the great Roman missionary, Las Casas, for the rapidly disappearing, overworked Indian, negro slaves were introduced to supply the labor market. Today pure-blooded members of that race constitute about one-fourth of the inhabitants, the great majority of the population being of mixed Spanish and African blood. The blacks do most of the menial labor, though they are found in all grades of society and are often in the cabinet of the Republic; indeed, several of the presidents, notably Lupéron and Heuréaux, have been negroes. They are robust and sturdy and in courtesy remind one of our plantation negroes before the Civil War. Despite the African admixture, Spanish personality survives, and the population is as decidedly Spanish as that of Cuba and Porto Rico. Chapter XI is full in its discussion of the people and is interesting reading. So, too, is the account given of the prevalent Catholic faith, which influences government, one of the former presidents being the present head of the Dominican Church. Protestant missions of the

Wesleyan, African Methodist—the word "African" is deprecated—and Baptist faiths are well spoken of, though only very briefly. Politics are feeble because of the absence in the three parties of principles, the personality of leaders being the main point of attachment. The evolution of a revolution is almost humorous as here described; yet Mr. Schoenrich believes that the Republic's troubles are all due to such uprisings and consequent civil disorder. He asserts that with a strong hand like that of the United States guiding its affairs, the mineral resources of this country, the courtesy and hospitality of its people and the development of its agricultural resources, will make ancient Española one of the richest gardens of the West Indies. But, while he does not so assert, Protestant influences are needed in this reconstruction and will be a more potent influence for good than in the past.

**"The Least of These"—in Colombia.** By Maude Newell Williams. Illus., 12mo, 183 pp. \$1.25 net. Fleming H. Revell Co. New York, 1918.

IF one wishes to know the real experiences of a missionary in South America, let that one read this collection of sketches. Mrs. Williams is the wife of a Presbyterian missionary in charge of the *Collegio Americano* at Bogota. She describes in vivid, colorful stories, her experiences with the people—her servants, acquaintances, pupils; in city and country; among high and low. They are informing and intensely interesting sketches, full of humor and pathos and sometimes tragedy. If a housewife at home thinks her servant problem difficult let her read the chapters on Dominga, Rosario, Pabla and Colombian servants. No one can doubt after reading these well-written sketches that Colombians need the missionaries, and no one can fail to sympathize deeply with the missionaries who go there to work among the people in spite of great opposition and in the midst of many hardships.



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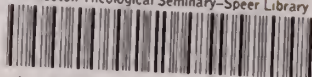
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